The LUTHERAN

STATE AND CHURCH

John Foster Dulles, Robert E. Van Deusen

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ENTS

The King

FOR MANY YEARS the city of Florence in Italy was a separate kingdom, ruled by selfish and despotic leaders. People grew tired of tyranny and said "We want a king who will help us and who will do good things for our city. Our kings all get rich, while they keep us poor."

In those years a great Christian preacher in Florence was Savonarola. He was one of the forerunners of Martin Luther.

SAVONAROLA suggested that the people elect Jesus Christ as their king. The idea met with great approval. Jesus would be a king of love and kindness.

The tyrants who ruled Florence heard of Savonarola's proposal and were angry. They later caused him to be burned at the stake as a heretic.

The idea never died. In the course of a revolution in 1527 the people of Florence formally elected Jesus Christ as their king. A marble tablet was built into the wall of the famous *Palazzo Vecchio* bearing the inscription:

"Jesus Christ is King of Florence.
Elected by decree of the people."

TO THIS DAY the tablet stands. Though there have been many changes of government in Italy during the past 400 years, Jesus is still the chosen king of Florence.

It's a fortunate city—or a fortunate person—that has Jesus as king.

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THE CHURCH IN THE NEWS

Foreign mission policy set

A rising spirit of nationalism in Asia and Africa was handicapping the work of European and American missionaries. A new look at basic foreign mission policy was necessary, the United Lutheran Church's Board of Foreign Missions decided. At New York last month, the board adopted a new policy statement, geared to changing world conditions. Many of its provisions represent the board's current practice, said Dr. Earl S. Erb, BFM executive secretary.

Younger churches in foreign lands will be encouraged "to become autonomous as soon as possible," the statement declares. National leaders must be trained so the mission fields can speedily become self-governing, it says. Once such churches are on their own, the board will "offer assistance . . . in training an indigenous leadership and offer resources of personnel, facilities and funds which it deems it should make available at a particular time for their development." These "sister churches" in mission areas will be completely free to organize their own life and activities in "continuity with" historic Christian witness, the statement continues.

Missionaries are equals

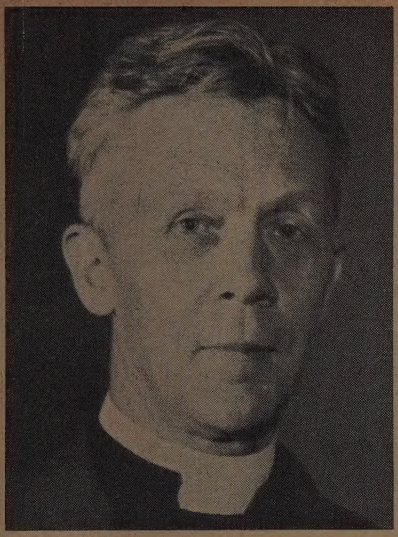
After a church has gained legal recognition in its country, all property owned by the board will be turned over to it at a "mutually satisfactory" time, the statement says. Property valued at more than $3 million was recently transferred by the ULC board to the Andhra Evangelical Lutheran Church in India. Other "affiliated churches" aided by the board which may be affected by this provision are in Argentina, British Guiana, Hong Kong, Japan and Liberia. Mission work has recently also been begun in Malaya and Uruguay.

Missionaries supported by the board will be "qualified persons, regardless of race or nationality." The board has in recent years called experienced Chinese, Norwegian, German and Ghanese nationals to aid in its work. These missionaries are directed to "regard and comport themselves as fellow-workers in their relations with the nationals of sister churches."

In dealing with specialized ministries such as agricultural missions, medical work and social work, the statement emphasizes that "the love of Christ constrains the Christian to minister to the needs of the whole man."

Deaconesses may marry

Lack of recruits for the diaconate, high incidence of resignations and high costs of deaconess training were "clear evidence that something is wrong," Dr. Robert Holmen told the Augustana Lutheran Church's 99th annual convention at Jamestown. In 14 years only 59 candidates had entered the church's Immanuel Deaconess Institute at Omaha, he said, and only 29 of them were still in



DR. CONRAD BERGENDOFF
Defends Merger

the diaconate. Dr. Holmen, a St. Paul physician, headed a committee which had made a three-year study of the church's deaconess program.

Delegates adopted committee recommendations for drastic changes in the deaconess program in the hope of making it more attractive to young women. Provisions included that an Augustana deaconess may marry and still remain in the service, that wearing of special garb and use of the title "Sister" is to be optional, that tuition be charged in the deaconess school, and that deaconesses receive full compensation for their work.

Recommendations that the "motherhouse system" be continued only for present deaconesses and that deaconess training be restricted to fields of health and welfare were returned to the committee for further study after a plea on behalf of the deaconesses by Sister Elfrida Sandberg of Omaha. Study will also be given to recruitment, training, qualification and commissioning of both lay men and women for service in church vocations.

Provisions about the optional garb and compensation have been in effect for United Lutheran Church deaconesses for several years.

Ask nuclear test halt

Responding to an appeal by Dr. Oscar A. Benson, Augustana president, delegates unanimously decided to ask the President and Congress of the United States to halt nuclear tests that had only military usefulness. Dr. Benson in his report had charged the government with ignoring protests against the dangers of the tests and said it had lost the moral leadership of the world as a result. The resolution called on the U.S. "to advance the highest possible standards of health, education and welfare for all people in this and other lands."

Pastors were in another resolution told they should "assess political and social trends in the light of the Word of God" and share their findings through preaching and teaching with members of the congregation. Congregations were similarly urged to "assume responsibility for encouraging political thinking" on the part of their members.

Other resolutions advocated race equality in and outside of the church, attacked corrupt labor union and management practices, and warned of "the influence of scientific advances upon human dignity and worth."

Merger gets go-ahead

A last-minute move to postpone Augustana's merger talks with the American Evangelical, United, and Suomi churches was soundly defeated. Dr. G. Everett Arden, church history professor at Augustana Seminary, urged delay in merger

plans until a new effort could be made to include all eight National Lutheran Council churches. He charged the Augustana Commission on Ecumenical Relations with failure to "do everything in its power to keep avenues of communication with all Lutheran bodies open" and warned delegates that "when we vote merger, we vote the death of the Augustana church."

Dr. Malvin H. Lundeen, vice president of the church and chairman of the Joint Commission on Lutheran Unity which includes delegates of all four bodies in the merger talks, warned that the proposal would create a "road-block" in the merger.

Dr. Conrad Bergendoff, Augustana College president, said that if channels of communication with other Lutheran bodies were not open, "the trouble is not at our end of the line. How can you telephone your message if the other party keeps hanging up on you?"

Delegates voted down Dr. Arden's proposal by a wide majority after a test vote had indicated a 3-to-1 preference for consummating the present merger "as soon as possible."

ELC meets for last time

Final separate convention of the million-member Evangelical Lutheran Church brought 2,500 pastors and delegates to Minneapolis on June 17. The group will meet again in April, 1960, in a joint session with the American and United Evangelical Lutheran churches to inaugurate The American Lutheran Church, which will be formed by a merger of the three bodies.

Approval of the constitution, articles of union, timetable for union and other items in preparation for the merger were chief matters before the ELC. Delegates were asked to accept all proposals without change in order not to delay the merger plan. Recommendations for changes will be made through the Joint Union Commission to the first convention of the new church body.

For its final two years, the ELC adopted a $14 million budget, highest in its 41-year history. Increased giving is needed to strengthen the home mission program, Dr. Philip S. Dybvig, home missions director, told delegates. He said only 23 new congregations could be organized this year because of shortage of funds. In 1957 the ELC started 33 new missions, in 1956 it started 39.

Merger critics are chided

There were "scattered voices of dissent" within the denomination because of the merger plans, Dr. Fredrik A. Schiotz said in his presidential address at the opening of the convention. Some critics objected to the name of the new church (The American Lutheran Church), to its centralized authority, and to its limited scope.

The "facts of history" showed that no merger has ever been "accomplished without objection," Dr. Schiotz replied. "God is always at work in the world, sometimes deliberately provoking change," he said. The union would bring "larger opportunities and a greater work," he predicted.

The structure of the new church "has less centralization of authority than is provided under our present ELC constitution," Dr. Schiotz continued. While he welcomed pleas for a wider, all-Lutheran merger, the president said it would come only as unity in Christ "will work its leavening effect. And we pray that this may extend to all members of the Lutheran family, not only to those who are now in the National Lutheran Council."

HEADS FREE CHURCH
Dr. John M. Stensvaag

LFC elects Stensvaag

Dr. John M. Stensvaag, dean of Augsburg Theological Seminary in Minneapolis and vice president of the Lutheran Free Church since 1953, was last month elected to the presidency of that body. He will on Oct. 1 succeed Dr. Thorvald O. Burntvedt, 70, who will retire after 28 years in office.

Dr. Burntvedt had last year been elected to a tenth consecutive three-year term as LFC head, but had since been in ill health. After accepting his resignation, delegates to the church's convention at Minneapolis voted him president emeritus.

To take third merger vote

The 77,000-member church had participated in the early stages of merger negotiations with the American, Evangelical, and United Evangelical Lutheran churches. When Free Church congregations were polled on the merger in 1955 and again in 1957, they turned it down by narrow margins in what Dr. Burntvedt called a "stunning blow." The church then withdrew from the Joint Union Commission which is planning the merger. The other three bodies have continued with their plans, expect to unite in 1961.

At Minneapolis, delegates heard their Committee on Relations with Other Lutheran Bodies plead that their "true destiny" lies in "becoming an integral part of a larger fellowship. We need the help that others can give us." While it was too late to get back into the present merger negotiations, the LFC could apply for admission into the new church after its constituting convention in 1960, the committee recommended.

Delegates agreed to vote again on the merger in 1961. Favorable convention action would be followed by another congregational referendum. If congregations accepted the plan, application would be made to the first general convention of TALC in the fall of 1962 for admission into the new church.

Caution on faith healing

It's doubtful if human ailments can be cured solely from the practice of spiritualism, faith healing or Christian Science, a five-year study made by the Church of England said. The Archbishop's Commission on Divine Healing, set up in 1953 to "consider the theological, medical, psychological and pastoral aspects" of the subject, released its report in London last month.

"The error of Christian Science, with which the commission is chiefly concerned, is its belief that disease and suffering exist only because men will not deny their presence," the report said. "Discord, evil, disease and suffering are not to be met by any denial of their existence. The Cross was no sham."

While admitting "occasional marvels" of healing, the report warned against mass displays of healing based on suggestion and mob hysteria. It urged the church to "take up its divine commission to heal the sick" and pointed out that "fullness of health depends primarily on a right relationship with God." Clergymen and physicians should set up a permanent panel to consider the relations of faith and health more thoroughly, the report suggested.

The Christian Science Committee on Publications in Boston hailed the report as a "sign of resurgent spiritual awakening" but objected to the use of "material means" in connection with the "Christ-method of healing."

Prelate assails Luther film

The film *Martin Luther,* released five years ago and since hailed by millions throughout the world, is still raising the hackles of some critics. Latest attack on the motion picture came after it was shown over a Minneapolis television station on May 25.

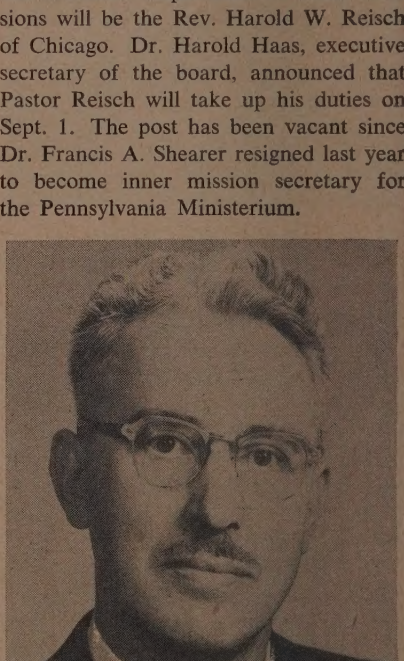
Roman Catholic Archbishop William O. Brady of St. Paul used his column in the June 13 *Catholic Bulletin* to attack "the most recent insults to the Catholic church." He said that "if the church who sponsored the TV fantasy will ever produce a film telling the whole truth, that film will be so vile that we can guarantee a protest not only by the Legion of Decency but by millions of others . . ."

"Films and TV productions seem to be the modern way of scattering the old lies of slander and calumny" against the Roman Catholic Church, the archbishop observed. Roman Catholics are not "partisan and narrow-minded," the archbishop said, but they reject the "easy and false catchword that all religions are alike."

Lutheran spokesmen were mild in their replies to the archbishop's blast. Said Dr. Fredrik A. Schiotz, ELC president whose office is in Minneapolis, "If there is all this bandying about of lies which are inferred in the column then let's have specific illustrations rather than wholesale castigation without evidence."

Reisch gets Inner Mission post

New director of the ULC Board of Social Missions' Department of Inner Missions will be the Rev. Harold W. Reisch of Chicago. Dr. Harold Haas, executive secretary of the board, announced that Pastor Reisch will take up his duties on Sept. 1. The post has been vacant since Dr. Francis A. Shearer resigned last year to become inner mission secretary for the Pennsylvania Ministerium.



THE REV. HAROLD W. REISCH
Fourth in a year

Pastor Reisch's appointment completes the turnover of top personnel of the Social Missions Board. Dr. Haas; the Rev. J. Bruce Weaver, evangelism department

director; and the Rev. Rufus Cornelsen, social action secretary, have all taken office within the past year.

Since 1947 Pastor Reisch has been executive director for the United Lutheran Social Mission Society of Illinois. Ordained in 1935, he served a Philadelphia congregation for eight years before entering inner mission work.

Baptists decide on Valley Forge

The 4,000 delegates to the American Baptist Convention at Cincinnati were fed up after four days of argument over the location of the church's headquarters. No attention was being given to other work of the church, delegates complained.

New York and Chicago had been turned down as possible locations (*see* THE LUTHERAN, *June 25*) for the 1,500,000-member denomination's offices. Only readily available site that would settle the debate that had tangled six conventions was a 27-acre tract owned by the Board of Education and Publication at Valley Forge, Pennsylvania, about twenty miles from downtown Philadelphia. Some of those who favored the New York location still held out, but when Chicago's advocates urged delegates to "close ranks, join hands and vote full-heartedly for the Pennsylvania site" the deadlock was broken. A 1,477-655 vote made Valley Forge the new Baptist headquarters.

Elected to head the convention was a woman—Mrs. Maurice B. Hodge of Portland, Oregon, who has been a leader in the denomination's women's work. She is the fourth woman president in the convention's 51-year history.

Competition denied

Southern Baptists had in recent years expanded rather far North, establishing congregations in Alaska and threatening to invade Canada. The Canada move was indirectly attacked in the *United Church Observer* which saw U.S. denominations trying to "divide and conquer" the land to the North. Some American churches send well-subsidized ministers to start congregations where Canadian churches are already doing a good work, Editor A. C. Forrest complained.

The Baptist expansion was not a "church stealing escapade," Dr. Porter Routh, executive secretary of the Southern Baptist Convention, told the American Baptist Convention. The Southerners' plan to establish 30,000 new churches and mission stations was an effort "to make America Christian," he declared. "America is greatly underchurched."

Spreading suburbs, deterioration of the inner city and urban redevelopment create problems that must be faced "realistically," he said. Southern Baptists and six other major Baptist bodies are planning a five-year Jubilee Advance program starting in 1959 as a mass evangelism effort.

Gospel band's days are numbered

The big bass drum and the strong-voiced, sweet-faced lassies singing songs of salvation on street corners may soon be a thing of the past. Salvation Army world leaders meeting at Sunbury-on-Thames near London this month mulled the question of whether this method of evangelization was too old-fashioned to save souls.

"Habits have changed," a spokesman said. "New methods of evangelism must be devised to meet the changed conditions of the world." Gen. Wilfred Kitching, leader of the 80-year-old organization, told a news conference that he foresaw increasing use of television to spread the Gospel.

Founded in England, the Salvation Army has branches in 86 countries.

WASHINGTON

By ROBERT VAN DEUSEN

TRADE BILL PASSES HOUSE

WHEN CONGRESS opened, political experts predicted that the President's request for a five-year extension of his tariff-fixing powers stood little chance of passage. So negative was the climate that the administration had a hard time finding a Republican Congressman who would introduce its trade bill.

There were good reasons for this pessimism. Ever since its passage in 1934, the Reciprocal Trade Act has been under fire. Domestic industries have wanted high tariffs to help them meet foreign competition.

Each request for extension of the Act has met with increasing opposition. Three years ago, the House came within one vote of killing the reciprocal trade program. When the administration asked this year for an unprecedented five-year renewal, the request seemed foredoomed.

The prophets proved to be wrong. In spite of vigorous opposition by the "protectionist" bloc in the House, the bill sailed through with flying colors, 317-98. The final vote was preceded by an effort to kill the bill with a motion to send it back to committee. This was defeated by a roll call vote of 268-146.

What happened?

A NUMBER of factors helped to produce the Congressmen's change in attitude. One was the personal backing which President Eisenhower gave to the bill. He spearheaded a vigorous campaign to interpret to the public the importance of reciprocal trade in U.S. foreign relations. He called a conference of leaders of national organizations at which top political figures explained the value of international trade and aid. He even wrote personal letters to business leaders in an effort to win their support.

Equally important was the fact that the leaders of both parties in Congress threw their weight behind the bill. They were impressed by the fact that the U.S. must import goods from abroad in order to maintain a $20 billion export trade, and the argument that Russia would be glad to trade with countries that might be alienated by a change in our tariff policy. The bipartisan official backing helped many Congressmen who wavered between regional advantage and national interest to decide in favor of the latter.

EVEN THE RECESSION had a bearing on the outcome. Those who opposed reciprocal trade argued that encouraging foreign imports by lowering tariffs would increase domestic unemployment. But those who favored the extension of the Reciprocal Trade Act had a more effective talking-point: that if our foreign trade were discontinued, at least 4½ million Americans engaged in agriculture, manufacture, and transportation would be thrown out of work.

A supplementary but important role was played by church groups which took a position in favor of reciprocal trade, informed their constituents of the issues involved, and helped build a moral groundwork for the progressive lowering of tariff barriers.

The trade bill may still have rough sledding in the Senate. Its chances there will be improved by the overwhelming victory in the House, and by continued evidence of strong popular support.

CHURCHMAN'S ALMANAC

IT'S SUMMER AGAIN

JULY

JULY IS vacation month. While its winds blow gently over the fields, the lakes and mountains reflect this blissful existence. There is a note of wistfulness about these summer months. September will come, but never the one which is gone. The months take time from us, and bring us wisdom.

The grain fields are in head by the end of July's thirty-one days. The grain will be in shock awaiting the thresher's day. The song of harvest replaces the quiet lay of the sower. The farmer looks for corn to be knee-high by the Fourth of July, and the home gardener will feel the year has betrayed him if he does not have new potatoes and string beans on his table for the Fourth.

By B. J. STECKER

Entries in this Almanac are for the longitude and latitude of Fond du Lac, Wisconsin, where Dr. Stecker is pastor of Our Saviour's Church. Previous quarterly installments of the Almanac appeared in THE LUTHERAN of *Jan. 1 and Apr. 2, 1958. Final installment is scheduled for Oct. 1.*

THE YOUNG BIRDS are out of the nests. They look better now that they have a covering of feathers. The night hawk soars gracefully over the city at dusk. Driving through the countryside at night one sees the cattle grazing, and one thinks of the Psalmist who wrote that the "cattle on a thousand hills" all belong to the Lord.

Insects strum their themes on a summer's day. Butterflies wisp about our gardens. The trout fisherman looks for the first grasshoppers as bait. July brings us the first of the early-bearing apples, and soon apple pie will be on the table. Raspberries add their touch of color and incomparable flavor.

There was a day when July brought us our only taste of ice cream—homemade. Ice was cracked, rock salt added, and then strong arms willingly ground the freezer. When the center agitator was drawn out, all clustered with ice cream, we saw raspberries in a new light.

CHILDREN are everywhere, but mostly now on playgrounds and in swimming

pools. For us of another generation it was the "ole swimmin' hole," nor did we have the modern attire for swimming.

Vacations are much in order, resorts are crowded. And some people will regret their folly of July. It is a good month to look out for poison ivy. Our only holiday in the U.S. is the Fourth. It used to mean something different than now. Committees would plan huge picnics in the city park. On a flag-bedecked platform a Congressman would deliver a speech on liberty, justice, and equality.

We live in one of the last frontiers where men have liberty under the law. We had better prize it highly, and bring to it the integrity which alone will preserve it. Over this Fourth there will be congested highways, and hundreds of fatalities will mark its observance.

So comes July and wistfully it goes. Of it and its ripening fruits and grains we are reminded that "the earth is the Lord's and the fulness thereof."

AUGUST

AUGUST is the peaceful month. Summer lingers wistfully. Fall whispers its advent. In scattered places an early maple has turned fire-red. The swallows are perched on the telephone wires, poised for the flight south. The martins have left.

There are soft rolling white clouds above, drifting beyond the horizon in lazy fashion. Or of a sudden they may be grimly edged in gray, pushing their way in haste above us. Here the seasons meet, and separate.

IT IS THE MONTH of sweet corn and of garden-ripe tomatoes. Peaches are in abundance. Herbs are in head and ripening in our gardens. In another day they were gathered and hung in the woodshed to be brewed into tonics, or used for flavoring foods. Melons grow rapidly to ripeness. Fattening fruits hang heavy on the trees.

Katydids start their rasping chorus the middle of the month. Flies and insects are in abundance. Our gardens are a rio of color and fragrance. The humming bird moves dexterously from bloom to bloom, finding its rich food in the hear of the flower. No longer do we have the skinny zinnias of grandmother's day, bu full plump flowers in daring colors.

Man has done wonders with God's or der—less wonderful with himself. Yet the same great fact of renewal also prevail in the realm of the spirit. Our Saviou loved to teach lessons from nature.

VACATIONISTS are on the move. High ways are crowded. Resorts are filled Members of our churches visit othe churches and send back bulletins. Tour ists are overseas, not always adding t international understanding by their be havior.

The baseball campaign tightens up. I

s endurance in the tough haul that makes he champion. Professional football teams are in training. The college varsities are assembling for their first drill. TV is dull.

Our children are tanned, and look reluctantly to the opening of school. Count the fine new school buildings you see in the city and country alike. But we will need many more as our population increases at a rapid rate.

County fairs are opening. The 4H Clubs demonstrate the worth and enterprise of our rural youth. Agriculture is abreast of the best and the latest. Here, too, mechanization moves on apace. The tractor is a tireless servant. There will be more and more leisure time in both the rural and urban sections. There will be increasing numbers entering retirement. Here is wisdom and ability that the church must seek and enlist.

August gives us the feeling of abundant harvest. The fields and the trees yield God's return. Let us be grateful. And as we acknowledge the Giver of every good and perfect gift, we must not be unmindful of the harvest of our own years. They move on quickly and surely.

Jesus summed it up when he said, "Unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it bears much fruit." At another time he compared the Word to the seed. Hearing is an important matter in all times and all seasons. Life itself moves on to its inevitable harvest.

SEPTEMBER

THE CHANGE of the season is upon us. It is not always clear, but it is here. The face of nature is altered. Labor Day is the last general holiday of the open season.

AMERICA is on the move. Boats, trailers, camping equipment, and cars filled with children will move in on our lakes and at the mountain sides.

The moon hangs heavy in the heavens. When it is full, watch out for the first frost. It is this early frost in the mellow days of Indian summer which comes along with autumn's tapestry of color.

The sumac along the highway is the first touch of red that we see. Milkweed pods are about to open. Goldenrod is in full bloom. Bittersweet hangs rich and fat on the vines. The fields are bare, save for corn and buckwheat. The farmer begins to turn the earth. What boundless faith man has in God's good earth.

OUR GARDENS are bedraggled. Wild canaries are feasting on sunflower seeds.

Muskies come to life and strike viciously in the lakes in September. Mountain trout are full of fight. On a quiet September day I sat on a ranch porch in Montana, lost in wonder of the majesty of God's works. A seed cloud appeared at the crest of the mountain. The next morning four inches of snow lay on the ground.

The sheepherder returns with his flock from mountain grazing. The fattened stock of the plains move into the markets.

Travelers from abroad return home. Brussels is a fond memory, as well as the many summer festivals of the European countries. American shores are dear as the great ships move into dock. Isolationism is dead. The world is our concern because the world is our market.

STATE FAIRS have opened. Here the pageant of man's progress, his determined way to improve, is put on display. The midway still hawks its cheap wares, and games of skill return gaudy trinkets to the winners. Barnum knew well this fallacy of human nature to fall for humbug.

There is something nostalgic now in the presence of a team of horses, the old steam engines which were once used in our saw-mills and for the threshing of grain. Horsepower and not manpower is the new tempo. The changing month focuses our eyes upon changing times.

SCHOOLS ARE in full swing. How vital has the public school been to our democratic way of life. Here all creeds and all races must learn the first lesson of living together. Tolerance must be taught at the grass roots.

Colleges will have matriculated their students. The first schools of higher learning had a religious origin. Christian colleges have poured more than professional skill into American life. There can be no comparison made of our educational system to that of the Russians. They will learn some day that the cultural life has many facets and cannot be confined to the scientific. The church calls its people. This is Parish Education Month. Choirs, auxiliaries, brotherhoods, and church schools take on new life. Christ calls upon all of us not only to worship but to serve.

So do we look back on the spent days of another summer. And now another sowing is in order, and the harvest of our lives is in the Word. Solemn words these but words of hope and cheer. "While it is day," let us labor on. September will come to our years.

ONE DAY a rich but miserly man came seeking counsel from a rabbi. Indicating a window which faced the street, the rabbi asked, "What do you see from the window?"

"I see people," answered the rich man.

Then the rabbi led him to a mirror in the room. "And what do you see now?" he asked.

"Now I see myself," answered the rich man.

Then the rabbi said, "Behold, in the window there is a glass, and in the mirror there is a glass. But the glass of the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others but see only yourself."—From *Rabbinic Stories for Christian Ministers and Teachers* by WILLIAM B. SILVERMAN (Abingdon)

LITTLE GIRL LEARNS

Heartbreak on account of a pet chick was a child's first lesson on the impermanence of mortal life

By INEZ SEAGLE

"IF WE could have had some warning!" These words sobbed by a grief-stricken mother rechanneled my thoughts. I come often to this country graveyard. Three of my sisters are buried here, and more relatives than I can count on my fingers and toes.

And, somehow, as Abram's first claim on the Promised Land was a burying ground, I often feel that my first claim on heaven is here. I do not come here to seek communion with the dead or the living. I just come here to think.

Life is seen in truer perspective amid these tombstones. Over the hill and twenty miles away, where I live, what is nonessential often becomes all-important. And, sometimes, when I leave this place I have buried an old hate or a new prejudice.

OCCASIONALLY my thoughts are interrupted, as they are just now. "If we could only have some warning!" How many times I have heard these words. They have become a cliche for the living as they bury the dead. The tragedy of it is that all around us there is continual preparation.

Under my feet are a few dead leaves from a tree now budding with life. Over there is a cocoon, high above a nest of eggs. In front of me is a sprouting water oak from last year's acorn. God is more gracious than we know and kinder than we think. Preparation comes in many ways.

I remember how it was with me. In my childhood days my family made frequent visits to grandmother's farm. The barnyard was as full of delights as a modern zoo. One day I stood fascinated in front of a new brood of baby chicks.

Grandma saw the longing in my eyes and that evening I became the proud possessor of one Rhode Island red and her fuzzy family of eight. For a week I thought of little else. But one afternoon we had a terrible thunderstorm. After it was over I gazed out the dining-room window. What I saw has become a permanent memory.

My old red hen had faithfully gathered her brood. But instead of retreating to the henhouse, she sat down in a gully. The water rolling under her had drowned my chicks and they floated in several directions. Sobbing aloud I lovingly picked them up one by one. My hot tears rolled down on the cold yellowish skin of the little chicks.

I had a funeral, of course. I dug a grave for each one, planted eight little

crosses and for a while brought flowers to my graveyard. The older children laughed at me but I gave the cemetery "perpetual care." I was being prepared.

For days I hated the old red hen and I told her again and again. In time, however, she hatched some new chicks and I forgave her. That "old bird" is like many people I know. If she had only known she would never have been in the gully. At least that's what we're always saying . . . I didn't know. If I had, I would have been kinder or braver, or this or that . . . More persons than we realize are burdened with this "if" . . . And yet we always know.

A FEW YEARS LATER I stood again in the valley of the shadow. I was now "wrapped up" in a pet rabbit called Pinky and a deaf bulldog named Satan. One day Pinky escaped and Satan gave him a mad chase. Pinky went round the barn, Satan went after Pinky and I went after Satan.

Both pets were faster than I and Satan was fastest and deafest of all. When I retrieved my rabbit his body was badly mangled. Tenderly I cared for him, salved the wound in the throat, wrapped the body carefully in bandages and kept constant vigil. My mother finally told me the truth which, for a while, I refused to believe. Pinky was not, could not be dead. But Pinky was!

My graveyard was spreading out now. Once again a cross went up in our back yard. And once again I hated. I told Satan so, time and again, when he came toward me expectantly, wagging his stubby tail. But after a time when I hear the car horns honking at him my love wa greater than my hate.

IN THESE and other ways life wa grooming me for the sharpest blow of al When I was sixteen my two sisters and were playing in the shade of an old um brella tree. Suddenly Shirley, the three year-old, began to scream. The screamin continued and mother called a doctor.

He reassured us but, somehow, shadow had fallen over our house. Lat that night my sister was rushed to a hos pital. As she went out the door I had horrible premonition. She would not b coming back.

Once again I wept bitterly. Unable t sleep I sought comfort in my books. O that night I recorded in a precious five cent notebook such lines as "There happiness in the last cup when goo thoughts go with it," and "Better part a loaf than no bread at all." I had no seen my baby chicks die. I had foun them dead. I had not known when Pink died. I had to be told. But I watched m baby sister die.

"Medicine makes me better, doesn't i Mummy?" But the medicine didn't. I the closing minutes of her life she trie to sing a little song she had learned i Sunday school, "Shine for the Lord wher you are." She kept repeating that wor —shine. This time I asked myself, Whor shall I hate? The doctor? God? Whom And then I'd remember that word—shin You couldn't hate if you really though about it. This time I planted the cro in my heart.

The years have come and gone sinc then. Preparation? We have so much o it. Luther once said that at the funer service the message is to be for the livin This is one vital reason we should atten such services. This is part of our prepar tion!

Our Ancestors Weren't Angels

By HARRY J. KREIDER

Maybe it's comforting to know that 250 years ago there were the same sort of weaknesses in church life which we have now

SOMEBODY HAS the job in every congregation of writing the minutes of each meeting of the church council. These minutes are usually stored in a safe place when the book is full. Once in a long while — maybe when these records are studied in preparation of the congregation's fiftieth anniversary — somebody goes through the old books.

Most of the time the minute books rest quietly in the dark, without any readers.

This year the oldest Minute Book of any Lutheran congregation in America, dating back more than 250 years, has been dusted off and made available for anybody who wants to read it. The book was carefully preserved, but was handwritten in the Dutch language, so very few people have ever studied these old records of the Lutheran Church in New York City, 1702 to 1750.

Now the book has been translated into English and published in an inexpensive form. It brings to light interesting facts about how Lutherans did things in their church in New York several centuries ago.

LUTHERAN CHURCH LIFE in those early years was much unlike ours today. The same gospel was preached and the same sacraments administered. But most other things were different.

Church life was simple. Folk came to church in New York City on Sunday morning and afternoon.

But there was no liturgy in the services, no choir, no organ, no Sunday school, no missionary society, or other groups that fill our church life today. The church services were of the simplest kind, following the order of the Lutheran Church in Holland.

PROTOCOL
of
The Lutheran Church In New York City 1702—1750

Translated by

SIMON HART, LITT.D., Archivist, The Evangelical Lutheran Church In The Netherlands

and

HARRY J. KREIDER, PH.D., D.D., Historian, The United Lutheran Synod of New York and New England

Rev. 22:13 I am Alpha and Omega, the beginning and the end, the first and the last.

Published in New York City by the Synod
—1958—

Title page of newly translated minute book

THE ONLY LITURGY was that connected with the administration of the Lord's Supper. In New York City the sacrament was administered three times a year, at Pentecost, late in the summer, and at the close of the Trinity season.

This was because the pastor was away from New York for months at a time,

ministering to other congregations in his parish. He had one at Hackensack, New Jersey, just west of New York City across the Hudson River. The other two were some distance up the Hudson, at Quassaick (now Newburgh) and Lassingburg (probably the modern New Hamburg).

The only organized group in the congregation was the church council, and it was legally the church, for all decisions were made by it. The church council called the pastor, adopted the church constitution, managed the finances, and decided even such questions as building a new church.

THE CHURCH COUNCIL met regularly three times a year. Occasionally a special meeting was called. The council consisted usually of about half a dozen men. The pastor was the president, and there were two ranks of officers, the elders and the deacons, though there was usually not much difference between them. They elected their own successors.

The church council conducted its meetings much the same as we do today. The meeting was opened with a prayer by the pastor. Sometimes the minutes of the previous meeting were read. The financial accounts were "examined." These reports were simple: "There was received . . ."; "The expenditures were . . ."; "The balance is . . ." When routine items were disposed of, problems within the congregation were taken up, and some of them were serious.

DISTANCES WERE GREAT in those days, and for some time there was grumbling about coming to the meetings of the church council without having any "refreshment." That was finally settled in a formal resolution in 1726 that "for the welfare of our church it was resolved that at the coming meeting a sum be agreed upon for some mugs of beer, to be taken out of the cash on hand." At the next meeting it was decided that "for refreshment it was agreed to appropriate 5 shillings from the church funds."

Maintaining the church financially was much different from today. There were three sources of income.

The first was the offering in the collection bag. This was for current expenses of the congregation except the pastor's salary. The minutes do not tell how many collections were taken at a service in New York. In Lutheran churches in the Netherlands even today four collections are taken: one when you enter the church, for your pew and book; two during the service—one for the current expenses and the other for benevolence; and the fourth when you leave the church, usually for the poor.

The collection bags were about 8 to 10 inches deep, on two small handles so that they could easily be passed to the members. The opening at the top was just large enough to let you put half of your hand into it, so that no one could see the amount of the offering you put in (or didn't put in!). The latter was no joke, for church members then were just as human as today.

THE SECOND source of income was the so-called pastor's salary list. This was a list of the members made up annually, and passed among the members for them to promise the amount each would pay for the year, payable quarterly. The members, needless to say, did not flock to church on the Sunday the list was ready to sign. In 1727, for example, the minutes relate that:

> The list was passed around among those present and signed. As for the absent members, it was decided to give them the opportunity to come to the pastor to sign it. But if they did not,

NEW CHURCH WAS BUILT AT BROADWAY AND RECTOR STREET IN 1729. IT COST $3,000

two church officers are to take the list to the homes and ask the people what they will do.

The third source was the appeal made to European and other churches, but these funds were almost always for church buildings. The largest of these collections was conducted over a two-year period by Hannes Sybrand, of the New York City congregation, who went personally and received collections in the Lutheran churches in Denmark, Hamburg, Holstein, London, and Amsterdam.

This collection turned out very badly for the church in New York. Sybrand started out with promises to his home church that he would make the collections in connection with his trips to Europe, so that there would be little or no expense to the congregation.

But when he submitted his report to the New York church council he had listed so many expenses that there was little left for the new church building.

ONE OF THE earliest collections was from Danish Lutherans in the Danish West Indies (now the Virgin Islands). The brethren there sent what was equivalent to $300 in our money—an unusually large gift for the time from a single congregation.

Raising funds for a new church building was difficult. The church council kept putting it off again and again, although the old frame building was in such bad shape that one never knew when it might collapse.

Finally the task was undertaken. On a Sunday in 1727, after the congregation

was "instructed in two sermons," the members came forward to sign the collection sheet with the amount of their contributions. Some paid cash right there.

During the week following, a city-wide collection was made, "with the consent of the minister of the Anglican (Episcopal) church" (New York was an English province), and some 250 persons, including the Lutheran members, gave cash contributions or made pledges. The total was about $825 in our money, of which $350 was in cash—a big achievement for the time. The church building, when it was completed in 1729, had cost over $3,000.

THE CHURCH had a perplexing problem which we rarely hear of these days. This was the vagabond preacher. He was a man who got the notion that he wanted to preach, but who had no training for the ministry. He simply left his secular job, went to a town when he was not known, and appeared in a congregation during a vacancy in the pastorate or while the pastor was absent in another part of his parish. He gave a glowing account of his ability and sometimes backed these up with forged credentials. Sometimes a group within the congregation which was discontented with their pastor or some policy of the church would receive him eagerly. When it was found that he was an imposter, it was difficult to get rid of him, but he had already built up a personal following.

One of these impostors was Johannes van Dieren. He was a tailor by trade, but apparently got tired of it and went out to get himself a church, claiming that he was an ordained pastor. He got into the Lutheran congregation at Hackensack, New Jersey, which was part of the New York City parish. The pastor of the parish, Pastor Berkenmeyer, was on his way from Amsterdam at the time. By the time he arrived several months later, van Dieren had become thoroughly intrenched in the Hackensack congregation.

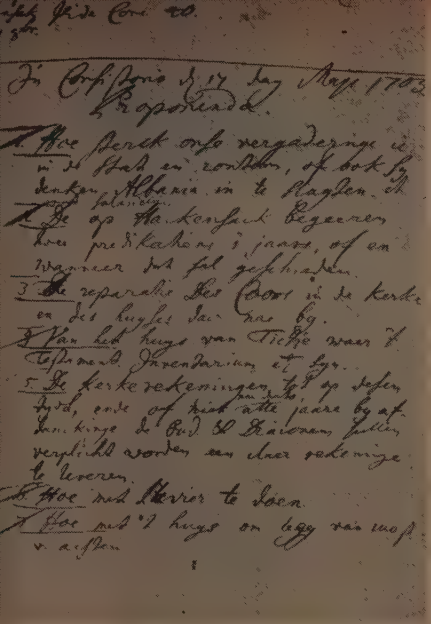
Pastor Berkenmeyer went to Hackensack to plead with the people to listen to what he had to say and to read the letters he had from Amsterdam, but they would not listen. The woman who had the key to the church building said she would never open the church to him, and if he tried to get in, she would "smash his brains in."

It took years before Pastor Berkenmeyer and his successor Pastor Knoll, could bring most of the Hackensack members back in line. The problem was never really settled, for van Dieren simply moved to another congregation farther away.

THE CONGREGATION in New York City had a similar experience. During Pastor Knoll's stay in Hackensack (after the congregation had finally dismissed van Dieren), Johannes Hofgut arrived in New York, claiming that he had been a Lutheran pastor in Germany, and proceeded to give a glowing account of himself.

He found a ready audience in a group of Germans who were members of the Dutch Church. They had been contending for German services, but were never satisfied with any arrangement that was made for them. After making friends among this group, Hofgut went to the Dutch Church the following Sunday morning, and proceeded to preach the sermon. The church council thought the lay reader had approved this, while the lay reader understood that the church council had done so.

When the deception was discovered after the service, word was sent to Pastor Knoll, who returned immediately from Hackensack for a special meeting of the



First page in the original minute book

church council. To that meeting came the leaders of the German group (only a portion of the German members belonged to this party), and they brought Hofgut with them.

When Hofgut was questioned by the church council he presented the only credential he had—a merchant's pass!

The matter had to be taken up with the governor of the province to prevent Hofgut from splitting the congregation. But when he was compelled to leave New York City he went up the Hudson River into another congregation in Knoll's parish. With glowing promises of ministering to them the whole year round (Pastor Knoll could spend only a few weeks there each year) the congregation accepted him joyfully.

When reports came in from Germany exposing him as an impostor, they had no influence upon the followers of Hofgut. He persuaded people to believe the reports were all forged by Pastor Knoll.

All this was tied in with another serious and long-standing problem of arranging for German services in the New York City congregation in addition to the Dutch services which had continued from the beginning of the congregation nearly a century earlier.

In 1742 a group of Germans had petitioned for some German services, which were granted. But they did not attend them, so the services went back to all-Dutch again. This happened several times, to the irritation of the church council.

The irritation was especially severe because of the intrusion of several self-styled leaders of the Germans, who bluntly told the church council that they wanted not only half the services in German but also that Pastor Knoll was to give his whole time to New York City.

It was in this crisis that Hofgut arrived. Encouraged by his presence, the German leaders threatened the church council that the Germans would split the congregation by organizing a congregation of their own. Pastor Knoll and several members of the church council tried to do the right thing, but other members of the church council, embittered over the tactics of the German party, refused to sanction any German services.

The church council was split evenly for and against, and nothing could be done. So, when the Germans heard of the arrival in 1749 of Pastor Johann Ries in Philadelphia, they had him come to New York to be their pastor.

It was a sad blow for the old Dutch Church—just 100 years after it had come into existence. Doubtless a second Lutheran church was needed in New York City by this time, but it was most unfortunate that it had to come in this way.

FIVE MAKE A FAMILY:

Strange Encounter

THE SUPERMARKET was jammed with pre-holiday shoppers. Claire and I could hardly shove our way through the aisles. "I've bumped into that same poor man three times," she whispered. "He'll think I'm trying to pick him up!"

We giggled like a pair of girls at the idea and headed for the vegetables.

"Try scraping an acquaintance with that Great Stone Face over there," I suggested, nodding discreetly toward one of the sternest-looking men I'd ever seen. "He looks as though he ate concrete for breakfast."

CLAIRE TOOK a good look. "Dare me?"

"Dare you! Think I want the responsibility of telling your family you were crushed up and shoved in the frozen food locker?"

Claire, however, had maneuvered her cart to a strategic spot. "Excuse me," she said, with a pleasant smile, "I'm sure you know more about eggplant than I do. Which one would you choose, if you were selecting one?"

The man stared a moment then turned his attention to the beautiful purple globes. They all looked good. I couldn't believe he would be taken in by the request. Indeed, I was beginning to feel silly. What had possessed me to carry on her little joke? And what had possessed Claire to carry it still further? It just wasn't like her.

"There. That one is the best," announced our victim. "It will be delicious."

"I wish you were going to help us eat it. I don't suppose you are free tonight?"

MY JAW FELT slightly dislocated as I pulled it back in place. The stranger was declining politely, but adding, "Another time perhaps." He pushed his cart toward the express checkout line.

Claire was now examining cucumbers, in no way ruffled by the incident. "Come along," I urged. "Let's get along home before —". I started to say, "Before you start dancing in the aisles," but in her present mood I didn't want to make any dangerous suggestions. Could it be the heat? Or a delayed reaction to Charlie's long convalescence? I wondered whether I could get away with faking a pain in order to stop at the doctor's on the way home.

We found the shortest lines and stood waiting in silence. It seemed an age befor we were safely in the car. I was glad I was driving.

CLAIRE READ MY THOUGHTS. "Bet you're afraid that if I was driving I'd start making U-turns in the middle of Main Street." When I didn't answer, she shrugged. "Just shows how conventional you are. What did I do, after all? Asked a little advice. Invited a man to my house for supper. Perfectly proper with my husband there, you know." Then she could contain herself no longer. She doubled up with laughter.

"Claire, dear, it doesn't matter. I was to blame for suggesting it. And I must say that if you wanted to show me that people are often kinder than they look, you succeeded. I thought he would be grouchy, but he was certainly very nice.

Now, do get hold of yourself. How about some bromo seltzer or something. I —"

But it was no use. The more I talked the harder she laughed. I pulled up in front of our house, hoping Dan would be there to help me quiet her before Charlie saw her. But Claire was out of the car in a flash, hurrying toward the backyard calling, "Charlie, Charlie! This is priceless."

I FOLLOWED, wondering what effect her hysterical condition would have on him. He's lots better, but—

Charlie was sprawled out in the lounge chair where he spends so much time. "What's priceless?"

"I've been horrid to poor Connie, but I just couldn't help it. You remember old Mr. Sorelli who bought all that farm equipment from you last spring and taught me how to cook eggplant in olive oil the way they do it in the old country? He does look terribly cross, but it's from years of squinting in the sun, I guess, because he is really kind and gentle as a kitten."

"Claire!" I was beginning to see the joke. So she had known the man. She had been serious about asking his advice. Her invitation had been on the level. For a minute, laughter and anger battled it out, with me as the campaign ground. Then laughter won and the three of us were caught up in a perfect gale of mirth.

At last we returned to the car to separate our groceries and carry them indoors. "Next time I go shopping with you —", I threatened as I turned into my own domain.

I WAS STILL chuckling from time to time when Dan came in. "Looks as though you've had a good afternoon in spite of the heat," he remarked.

"Depends on how you look at it." I went on to tell him about our excursion. "It was a mean trick to play on me," I concluded, "but it did me good to know that, after all she's been through, Claire hasn't lost her sense of humor. She did fool me completely."

The telling, for some reason, was not nearly so funny as the original event. I began to feel that perhaps I had been slightly hysterical myself. Dan chuckled a bit, yet it was obvious he wasn't carried away by the humor of it all.

"I guess you had to be there to really appreciate it," I half-apologized for running on.

"Funny all right. And I'm glad Claire can see the funny side. Strikes me as a little sad, too."

"You mean that anyone who is really human should look so granite faced? I thought of that."

"Not just that. Think how split up our community is, that it should be downright daring for a respectable woman like Claire to step outside her own little circle to be friendly."

"I see what you mean." Now I was sober too. "Every stranger is a potential enemy. Or in the Hollywood tradition a potential wolf. I guess that's one of the things made it so funny. We were using the Hollywood way of thinking even before we met Mr. Sorelli." Then I flared up. "Dan Melton, you've taken away all the fun! You've made me think."

THE CHRISTIAN is a man who has ceased to do what he wants to do and who has begun to do what Jesus Christ wants him to do.
—WILLIAM BARCLAY in *The Acts of The Apostles* (Westminster)

WE REMEMBER THE DEAD

THIS IS THE TIME of year when we see a lot of pictures of people in caps and gowns. Another school year is at an end, and the graduates of colleges and universities, high schools and even kindergartens are decked out in the traditional mortar-boards and flowing gowns.

For those of us whose school days are far behind, it is a time of looking back fondly and remembering the teachers who led us into the land of understanding and, we hope, of wisdom. In such moments of recollection a host of faces spring up before us and flood our memories with the riches of their gifts to us.

The fourth grade teacher who unlocked the limitless magic in a piece of drawing paper and a box of crayons . . . the Latin teacher in high school who extricated the adventure of Caesar's Gallic wars from a mass of confusing declensions, conjugations, and prepositions . . . the instructor in German whose words still echo through my subconscious: *"Herr Brown, geben sie mir die Grundformen das wort haben"* (or is that right?) . . . the head of the high school mathematics department who once a year just before the Christmas vacation laid aside his permutations and combinations to read his classes *The Other Wise Man* . . . the beloved English teacher who after everything else failed stood over a confused student and with her hand gently beat "The Rhyme of the Ancient Mariner" onto the top of his head.

RECOLLECTION is saddened too. The other day a black-bordered card announced the death of one who stood in the long line of men and women who mold the minds of young people. This was a little man, but physical stature gave no indication of the treasure house of his mind. Plato, Aristotle, Spinoza, Fichte, Schilling, Hegel, even that imponderable Kant came alive under his deft interpretation.

But above his deep love for philosophy and the endless avenues open to exploration by the mind of man, he was a convinced, dedicated Christian. Against all of the seemingly endless perambulations of the thinkers and scholars of other ages, the love of God in Jesus Christ always shone through. This was Russell W. Stine, professor of philosophy at Muhlenberg College.

Now he is dead, mourned by his family, his friends, and the thousands of students who passed through his classes for over thirty years. Certainly he will be remembered. So long as a former student looks back to his college days or stumbles in his continuing study over the concepts of nominalism or realism, the memory of this diminutive scholar will be alive.

BUT CHRISTIANS are concerned with more than memories. A human being made new in Jesus Christ lives forever. In his baptism he enters through a door into a life eternal. Though death may separate us from those about us, and so cause us to know sorrow, we believe that the fellowship of Christians is the only society which lasts forever.

We need to be reminded of this, not only in hours of sadness following upon the death of a loved one, but in every moment of our earthly pilgrimage. Our

chief act as Christians is to acknowledge God and his love. This we do in our worship, which is the total conscious response of the individual toward God. Thus our worship is accomplished in our relations with our fellows. If we have love and concern for all men, if in our actions we show that love, then we are worshiping God, we also worship him in the services of the church. Here it is that our complete attention is drawn to him, and by prayers and hymns, sermons and sacraments, our minds and hearts are fastened upon God.

But the worshiping community gathered in a parish church on a Sunday morning is broader than the total number of persons present. The fellowship extends into all parts of the world, among all who name the blessed Name which is above every name.

Yet even this is not the total fellowship. That is why every time the Lord's Supper is celebrated in a Christian community, those present are reminded that there are others who cannot be seen or heard at that moment, but whose voices are also lifted in praise to the triune God. *It is truly meet, right, and salutary, that we should at all times, and in all places give thanks to thee, O Lord, Holy Father, Almighty, Everlasting God . . . Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying:*

"AND WITH all the company of heaven . . ." What does that mean but all of the blessed dead who have gone before us? Our song, our prayer, our praise in our particular church is joined "at all times and in all places" by all who have ever followed Christ.

It doesn't only mean the angels (whatever that word may mean to us). It refers not only to the apostles and the martyrs and the great figures of the church's history. It means all of these and more. Each loved one who "has fallen asleep in Jesus" shares our hymn of joy and is part of the fellowship in which we, with them, offer God our service.

But even this may not remind us forcefully enough of the communion of saints whose membership lives on both sides of the grave, the Church Militant (you and I here now) and the Church Triumphant (the blessed dead). That we may be made aware of them, our orders of service make frequent reference to them.

In the Prayer of the Church, one of the paragraphs which is to be read at every Sunday and holy-day service says: *We remember with thanksgiving those who have loved and served thee in thy Church on earth, who now rest from their labors (especially those most dear to us, whom we name in our hearts before thee), Keep us in fellowship with all thy saints, and bring us at length to the joy of thy heavenly kingdom.*

Elsewhere in the *Service Book and Hymnal* there are opportunities where the memory of the dead may be recalled and our hearts made to recall our eternal fellowship. One of the proper prefaces is appointed "For All Saints' Day (or at any time when the faithful departed are remembered)." Among the Collects and Prayers, there is one for the "Thanksgiving for the Faithful Departed," another "For the Fellowship of Saints."

IF ONE STUDIES the texts of these prayers, he will find none of the error of the Roman Catholic Church which prays *for* the dead. The gospel has no place for an intermediate state where souls are to be purged before entering the bliss of heaven. Hence there should be no need for evangelical Christians to offer prayers

to God which are intended to affect the condition of the dead.

To be sure, there is some misunderstanding about the state of the dead. Some, basing their faith on St. Paul's words, maintain that the dead sleep until the resurrection. Others point out that since time is a factor only on this side of the grave, and sleep of course involves the passage of time, the entry into glory is immediate. Here the words of our Lord to the penitent thief convey a promise of comfort and joy, "Today, shalt thou be with me in paradise."

We must not allow ourselves to become so involved with argument that we forget our hope. For each of us life is but the time we spend here in the world. Beyond, for those who are of God in Christ Jesus, there is the glory of eternity. But for all who have put on the Saviour there is one everlasting fellowship, and joyfully, hopefully ought we remember this.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

To date or not to date

QUESTION: Some time ago you advised me not to go with a boy with whom I had just broken up. I took the advice but Bob has continued to call me two or three times a day and has come to the house again and again. I have noticed that he has become jealous even of my girl friends. Mother advised me to break with him, since jealousy grows, and may become worse. So last week I broke with him, with the understanding that we would not see each other for a month. He protested, but then agreed to do what I said. Since then he calls up every day. Today I weakened, so he is coming again this Saturday. Mother and my sister Charlotte said I made a mistake, but Bob declares that if I gave him another chance he will not be jealous again. I am terribly torn between two inclinations.

We are both seventeen, and have dated each other for nearly two years. I don't want to hurt him, though I know he likes me more than I like him. Shall I break with him completely and permanently?

REPLY: Your present problem is the result of an earlier mistake—too early dating and going steady. Now you have emotional ties which you find very hard to break. Wide experience has shown that the odds are against too early marriages. Dr. Evelyn Duval has written, "Marriage is for mature people, not for children." But human nature and behavior are unpredictable, and some early marriages do work out well.

Let me suggest that you and several mature persons, good judges of human nature, make a careful study of this boy and all that pertains to him, and then make a real decision on a factual basis. How soon will he be qualified to earn a reasonably good living? When will his education be completed?

Is he industrious, reliable, self-controlled, and does he have Christian ideals in dealing with people—especially with women? Is he more jealous than generous in regard to your association with other people? Does he have good attitudes in regard to the handling of money by husband and wife? Is he a steady church member? Does he get along well in school?

On the basis of answers to these and other questions you ought to come to a decision. Don't permit mere sentiment to sway you—consider all that is involved. It seems, at this distance, that you are both immature, that you should wait several years before making a decision which will affect your whole life.

A GUIDE TO BIBLE STUDY

ISAIAH: Sin is a dark and dreadful stain

By GERHARD E. LENSKI

FUNDAMENTAL in the thinking and theology of Isaiah is his conception of sin. There is little reason for us to take seriously any of the great conclusions Isaiah's writings reach if we have not first understood and, in some measure accepted, his basic declarations regarding sin.

The question involved here goes deep. Is it someone else's sin or is it our own? Is it public sin openly condemned by all, or is it some sweet little pet sin neatly snuggled away and so securely hidden that we are sure it isn't ever going to see the light of day?

Sin? Is it something with a "deep and dreadful stain" or is this just so much pulpit rhetoric?

ISAIAH'S TREATMENT of sin is deadly serious. It might be called "existential," that is, one which seeks to make objective truth real in terms of subjective experience. Certainly there is little of the theoretical about it, but much that is actual and factual in terms of what men and women once did and what happened to them when they did it.

Many in our day will probably have trouble in accepting what Isaiah said about sin. Before we join their number, let us try to make sure of two things: 1) Have we really looked at the evidence Isaiah presents? 2) Have we correctly evaluated this evidence in terms of its objective reality and then in terms of our own subjective experience?

As fine a chapter as any to illustrate Isaiah's definition of sin is the fifth (*Isaiah 5:1-30*). Here we have parable, comparison, direct statement. All may be combined and declared to assert that, in Isaiah's mind, sin is man's wilful deviation from the plans and purposes of God.

GOD, DECLARES ISAIAH, deals with man as a vine-dresser does with his vineyard. The vine-dresser cares for the vineyard expecting a crop of good grapes. That is what a vineyard is for—to produce good grapes.

For some reason, unexplained yet real, this expected crop is not forthcoming. The vine-dresser is disappointed. So it is with God in his dealing with man. Man doesn't do what he is equipped and expected to do. He produces sour grapes instead of good. This failure, this bitter crop—this is Isaiah's picture of sin.

In this simple narrative there is more than that which first catches the mind's eye. Sin consists in the failure to produce what you are equipped to produce, what God knows you could and should produce.

Sin is worse than that, even in this

short parable. Sin is traceable to an inner, hidden defect. It is due to an unrevealed, unexplained unwillingness on the part of the vine to produce—to this same unwillingness on the part of man to produce. This inner defect—shall we call it perversity, obstinacy, stubbornness, rebel will? Whatever name we give it, this is Isaiah's version of sin, his version of what ailed a lot of good people of his day, his explanation of why sudden calamity was soon to strike them like a bolt out of the blue.

OUR THEOLOGIANS speak of "original sin." By this they usually mean to say that the outward act flows from an inner tendency to evil, a tendency transmitted by heredity, a tendency hard to explain and yet tragically real. Isaiah does not theologize or rationalize as do the theologians. Still his conclusions do accord with theirs.

Our personal reactions? We are bound to wonder over the mystery of that inner perversity. While we do this, let us not fail to ponder realistically the fact that the vineyard of human life is producing "wild grapes" instead of good and that the taste of these grapes is still bitter.

IF THERE is an element of mystery involved in the origin of sin as Isaiah defines it, there is certainly no denying the clarity with which he defines the outward expression of sin, its dark and dreadful stain.

Sin, according to Isaiah, is something far more than a general condition which we deplore and can't explain. Sin, according to Isaiah, is very personal. It is something that affects the individual, that brutalizes him, making him an agent of contamination for all about him. Sin is human greed, the grasping hand. Sin is lust, intemperance, drunkenness, gluttony. Sin is deceit, violence, perjury, betrayal, the Judas-act. Sin is evil-mindedness, evil called good, good made evil. Sin is crookedness in the court, hypocrisy in the sanctuary, infidelity in the home.

Read Isaiah's indictments through (*Isaiah 5:8-23*). Note that they all apply to individuals. Note how they pointedly describe persons—the deeds that men actually do, the habits that grip men's lives, the dark paths that men so often tread. This is Isaiah's version of sin.

Two inevitable results must be expected. First, the certainty of penalty. Secondly, that only in God and in returning to him can deliverance be found.

FOR THE WILFUL sinner, unrepentant and self-willed, Isaiah holds out not one single gleam of hope. "Woe to him!" Isaiah repeats that refrain again and again. His language suggests the tolling of the funeral bell.

Again, while the warning is put in general terms, there is always something personal to it, as though the prophet were speaking to us of a later day and saying: "And remember, brother, when that bell tolls, it tolls also for you!"

Behind the hopelessness of the sinner, in the thinking of Isaiah, lies the redemptive purposes of a God who, with all his hatred of sin, is eager and ready to save man.

"Come now, let us reason together. Though your sins are like scarlet, they shall be as white as snow" (*Isaiah 1:18*).

This verse is set in the beginning of Isaiah's record. How wonderfully gracious that is, letting each man know that what he cannot do, God can do. The "dark and awful stain" which he cannot remove from his conscience and his life, God both can and is always eager to take away. Beyond and above the tolling of the funeral bell, may we always hear that word, "Come!"

WHEN IS THE END?

The Presence of Eternity: History and Eschatology. By Rudolph Bultmann. Harper. 171 pages. $3.

Will Jesus come again before the year 2000? How will he come? Or will he ever come? Different answers come from various quarters of Christendom. What Rudolph Bultmann says about eschatology (the end of history) will excite the interest of all who know that he is one of the most controversial New Testament scholars of this generation.

So far as he is concerned, the second coming of Jesus at the end of history is of little concern to the modern Christian. We face a present challenge to accept God's grace and to begin living in the presence of eternity now. At the very moment when we decide to accept the grace of God revealed through Christ, we are freed from our old selves. "The old world has reached its end for the believer, he is 'a new creature in Christ.' For the old world has reached its end with the fact that he himself as 'the old man' has reached his end and is now 'a new man,' a free man." For the Christian, according to Bultmann, eternity has already begun. There is no need to wait for Jesus to return on the clouds.

This is not a new idea, says Bultmann. The apostle Paul thought that "for the believer who is 'in Christ' the decisive event has already happened." Paul also looked for a second coming, with resurrection of the dead and universal judgment. Yet for him the individual Christian is already in the eschatological state.

John goes beyond Paul and "gives up the expectation of future cosmic events, an expectation which Paul still retains. For John the resurrection of the dead and the last judgment are present in the coming of Jesus" (the first advent). Some statements in the gospel of John, for example 5:28 and 6:51b-58 do indeed speak in terms of a last day in the future. But, says Bultmann, "they are later additions by the ecclesiastical redaction of the Gospel."

The main argument of this book wrestles with a problem which becomes pressing for those who view history as more than a waiting period for the second coming of Christ. It is a problem that grows with the passing centuries. What is the meaning of history? If there is any, can it be grasped by man? To this Bultmann says "no." Not, that is, if you think of history as the total course of human events. The meaning of history "will show itself in its very essence only when history has reached its end . . . Today we cannot claim to know the end and the goal of history. Therefore the question of meaning in history has become meaningless."

This does not imply that history is simply a great puzzle beyond all solving. It is vitally significant for the individual at the present moment. We must "understand the present situation as the situation of a decision—a decision which, as our decision over against our future, is at the same time our decision over against our past concerning the way in which it is to determine our future." Past history has meaning for us when it affects us in our present decisions.

For instance, the fact that Jesus came as the Son of God means nothing unless we face his call to accept grace from on high. This is the basic decision that every human must make before the historical Jesus means anything to him. After that great decision of faith, the Christian lives a life demanding constant decisions because he seeks always to act in accordance with the principle of love.

The theme of "responsibility in facing the future" is heard throughout this book. Bultmann wields it like a two-edged sword. He swings powerfully against the determinist who says that man is the helpless victim of the machine-like operation of cause and effect. And equally potent is his stroke against an ecclesiastically conditioned Christianity

which gives salvation out in sacramental dosages.

These are the Gifford Lectures for 1955. They are worked out with scholarly breadth and depth. Unfortunately, few readers will have the equipment to absorb the material in the book. A background in philosophy is almost required. So is a wide knowledge of history and the Scriptures. The emphasis is characteristically European in leaning toward the theoretical as against the practical. But perhaps the few who can discern the worth in Bultmann's message will be able to apply it to the benefit of many.

Gettysburg, Pa. HOWARD N. BREAM

NOVELIST PORTRAYS MOSES

Moses, Prince of Egypt. By Howard Fast. Crown Publishers. 303 pages. $3.95.

Since there is practically nothing in the scriptures about the childhood of Moses, the period of his youth offers a wide field for an imaginative writer. Mr. Fast spins a bright story of what Moses' life might have been like.

A reader with a preconceived idea that the spiritual characteristics of the mature Moses —the reluctant but great leader—must have been evident in him as a boy, will be disappointed in this book.

This is not a religious novel. It contains some explanation of the Egyptian worship of the time, the fierce struggle for power between Aton-worshipers, Ammon-worshipers, the corruptness of the God-King or Pharaoh, the lore and pagan practices.

Moses is taken from his tenth year through his twenty-third, through a maze of experiences which convince him that he is a true Hebrew of the tribe of Levi and not the arrogant prince who knew only shame at his heritage. His understanding is nourished by a palace priest, an engineer and a doctor who represent the image-breakers and thinkers of their day; by a brief interlude of love, contrasted with the blatant sensuality of the ancient pagans; by a long adventure into southern parts of Africa as a captain of the god-king's charioteers.

Haunted by concern for his enslaved brethren, Moses' murder of a cruel overseer awakens him to the contradictions in his "princely" position. Arriving at the threshold of maturity, Moses wanders into the Sinai wilderness with his brother Levite and slave, Nun.

There is left for the reader a complex, yet unsatisfying, picture of Moses—thoughtful yet hard, sophisticated yet innocent, strong yet helpless and unsure of himself.

RACHEL CONRAD WAHLBERG

Corpus Christi, Texas

MAN UNDER COMMUNISM

Signs in the Storm. By Joseph Nemes. Abingdon Press. 224 pages. $3.

If anyone is anxious to know what his fate would be in a communistic world as farmer, teacher, factory worker, intellectual or manual laborer, he should read *Signs in the Storm*. This book makes it clear that communism is a life and death struggle for whoever faces it.

Joseph Nemes is a Christian youth leader in Hungary. He chose to stay loyal to his Christian conviction and thus his calvary begins. He is taken from one prison to another. His hope is to escape to the West with a message to tell regarding millions of men and women hoping and waiting.

The book is an account of the humiliation and sufferings of the author and of those in prisons and concentration camps. But, while the body is punished beyond endurance, the soul grows stronger in its trust in a Saviour. The "signs" in the storms are very small but sufficient to a believer.

These signs do not come to Mr. Nemes as direct answers to his present problems but as gentle lights to see that God leads him in a purposeful way even in darkness. But the final victory of the struggling faith comes with a personal freedom only when he learns that, even in the most distressing situation the Christian life must be dedicated to unselfish service.

In reading the pages, one cannot escape from the searching question: How would I react in a similar situation?

Cleveland GABOR BRACHNA

overseas

High-church party loses election

SWEDEN: Malmo. June 12.—As was expected (*see* The Lutheran, *Jan. 29*) Dean Ragnar Askmark was highest in the election for the office of Bishop of Lund. Dean Nils Bolander of Lund came close behind him. Third was Dr. Martin Lindström, principal of Lundsberg boarding school, who was once a visiting professor at Augustana Seminary, Rock Island, Illinois. This meant that the high-church group did not place any of its candidates among the three, among whom the government must now choose the one who will succeed Bishop Nygren on Oct. 1.

Bishop Hultgren of Härnösand was first in the election for the office of Archbishop of Uppsala. A surprise was that Bishop Ysander of Linköping was second. It had been guessed he would not be nominated because of his age (65). Third was Bishop Ljungberg of Stockholm. Bishop Giertz of Gothenburg was not among the three candidates from whom the government will choose the successor of Archbishop Brilioth.

Every church election now taking place is an election for or against the high-church trend. The chief issue is the ordination of women, violently opposed by the high-church faction. It can be expected that all the persons named above will be willing to ordain women, though none of them has taken an outspoken stand.

Just now elections to the general assembly of the church, called for Aug. 30, are taking place. From all places reports are coming that two lists of candidates oppose one another: for and against women ministers. Compared with the composition of the assembly last fall which rejected the ordination of women, the friends of this change seem to be gaining everywhere. Several women are being elected as delegates. In the last assembly there were two.

The bishops met last week to consider the responses to their questions about the ordination of women (*see* The Lutheran, *April 2*). Most responses were in favor of permitting women to be ordained. But among the bishops there are still some strong opponents, and only one has taken a definite stand in favor. Not being able to unite, the bishops published a message that said only that they were still unhappy to find the divisions deep, and that they still wanted more time to try to bridge the gulf.

Publications on this issue are continually appearing. A few days ago a commission of the central board of the voluntary work of the church published a 198-page volume *Kvinnan, samhället, kyrkan* (Woman, society, church). All contributors are in favor of permitting ordination of women. Prof. Krister Stendahl of Harvard Divinity School in his article opposes the Bible scholars who in a noted message in 1951 maintained that ordination of women is entirely foreign to the message of the Bible. Dr. Stendahl writes that modern biblical scholarships have accomplished remarkable things in correcting the tendencies of liberal theology to transpose the ideas of our time into those of the Bible. The Christian gospel must be translated into our situation, and we cannot be required to have the same ideas—for example, on the relations of men and women—as those of the apostles.

In another article in the same volume the well-known Luther-scholar, Dr. Ruben Josefson, explains that this way of reading the Bible—as being bound only by words that directly deal with salvation and to be free as regards other apostolic teaching—is the Lutheran way.

After abandonment of liquor rationing, Oct. 1, 1955, the consumption of alcohol increased violently. Figures are now improving, and the consumption is now about the same as before the reform. The rise of prices has been a help in restricting the consumption. But statisticians say that Sweden has a higher liquor consumption than any other country. France comes second. Optimistic observers encourage us saying that the sad figures are due to a stricter control than other countries use. —STEN RODHE

Endangered Philadelphia City Churches Will Get First Aid

PHILADELPHIA—Plans for undergirding urban mission work through existing parishes in changing neighborhoods of Philadelphia are being worked out in detail by the Pennsylvania Ministerium's board of home missions under the mandate received from the synod convention.

The Ministerium had voted last May to allocate $30,000 for the Board of Home Mission's special efforts on behalf of city churches deprived of most of their former members through population shifts. Since board executives estimate that 35 Philadelphia churches are experiencing serious difficulties at the time, the allocation is "little more than a drop in the bucket," according to the experts. Estimates set the actual need for inner city churches in Philadelphia alone at $200,000 a year.

Current plans involve action in three areas —in the Tioga section, in South Philadelphia, and West Philadelphia. The projects are expected to be in full operation next January.

First on the list is a community center to be established in the former Trinity German Church building, half-a-block from Nativity Church in Tioga. The neighborhood is 90 per cent Negro.

No religious work will be done in the center which will be open to community groups. A social worker, to be assigned this fall by the Social Mission Society of Philadelphia in co-operation with the Board of Home Missions, will co-ordinate the program. All religious activities will be centered at Nativity Church.

SECOND PROJECT is being worked out in connection with the urban redevelopment of the Fourth Street and Carpenter area in South Philadelphia where rundown buildings will be razed to make way for modern, low-cost apartment houses.

Only building left standing in a four-block area will be old Emmanuel German Lutheran Church, a church built for 1,200 worshipers with a current attendance of 30 at the German services, 50 at English services. The neighborhood is totally Negro.

Under the city redevelopment plan, 700 families will move into the area, probably all Negro. The Board of Home Missions plans to sponsor religious education programs at the church after the city plan has been effected. Social work will come next.

THIRD phase involves aid to the merged congregations of Annunciation and Grace churches in West Philadelphia. Integration in the newly formed congregation, now 50 per cent Negro, is proceeding well through all organizations. Current plans envisage assigning a parish worker for community surveying to the congregation. Activities will be centered on religious education. Remodeling of Sunday school rooms with help of the board is part of the plan.

Long-Range Planning Begun

CURRENT EFFORTS of the Pennsylvania Ministerium's Board of Home Missions go well beyond the immediate needs.

Long-range planning, done in co-operation with the ULC Board of American Mission's department of urban church planning, is aimed at detecting population trends and forecasting future developments in Philadelphia's metropolitan area.

With aid of population statistics and blueprints provided by the city government, experts are now at work to develop a "Lutheran strategy" in Philadelphia for the next 25 to 50 years. Essentially, according to the Rev. Orval C. Hartman, the Ministerium's director of home missions, this amounts to determining which "key positions" must be maintained, which areas of church work need attention. Full co-operation of city planners with church planners is facilitating the task of developing the plans. Implementation will greatly depend on the amount of money voted by the church at large.

Eight United Lutheran churches in Delaware combined their forces to form new choral group
Rehearsal of Wilmington Choral Union is directed by Robert A. Imbt of St. Stephen's Church

Wilmington Congregations Organize Choral Union

By CARL W. WEBER

WILMINGTON, DEL.—Co-operation in the field of church music has been established among eight United Lutheran congregations in the Wilmington area. A choral union was organized last April.

Co-operating churches (St. Paul's, Newark; Holy Trinity, Wilmington; St. Mark's, Bellefonte; St. Philip's, Dunlinden; St. Stephen's, Wilmington; Zion, Wilmington; Good Shepherd, Fairfax; and Hope, Wilmington Manor), some of which are recently established missions, had already joined forces for the last two Reformation services. First presentation of the organized choral group was John Stainer's "Crucifixion" on Palm Sunday at centrally located St. Stephen's Church.

Goal of the organization is to present several combined services during the year, for Reformation, during Lent and for other special occasions. Plans for the coming Reformation service in October have been completed. It is felt that the choral union will also facilitate introduction of the new *Service Book and Hymnal* in the Wilmington area.

Robert A. Imbt of St. Stephen's Church is chairman of the organization and director of the joint choir. Mrs. Florence Beutler of Hope Church is secretary-treasurer.

INSTALLATION of Howard W. Weidemoyer at Hope Church, New Castle, Del., was conducted by Ministerium President Charles M. Cooper on June 1. Pastor Weidemoyer developed Hope Church which was organized last March and was elected first pastor of the congregation.

Burglars and Church Lost Out

PHILADELPHIA—Burglars were impatient at St. John's Church, Overbrook. They didn't wait until Sunday evening, but carried a 400-pound safe out of the church office on Fri-

PA.: PHILADELPHIA . . .

day when chances for picking up the collection money were slim. (The collection money would not have been in that safe anyway, Pastor William M. Horn said, but a burglary in a church office on Friday reveals poor planning.)

The safe was found the next day, empty and open, in an abandoned lot. Its content, the congregation's parish register dating back to 1929, was lost. The burglars got little for their trouble—a few dollars in the petty cash box and a roll of stamps.

Multi-Church Parishes Split; Church Buildings Dedicated

By HENRY W. SNYDER, JR.

ALLENTOWN — A 110-year-old congregation, St. John's Church, Mickley's, has voted to become an independent parish with a full-time pastor.

For several decades the congregation has been joined in a parish with Christ Church, Schoenersville. Both churches are served by Pastor Harold Sell, who succeeded his father, the late Rev. Harvey Sell, in 1955.

Final division of the parish depends on approval by the Allentown Conference, and ratification by Christ Church, Schoenersville.

Jehovah Church, Bushkill, became in May the fourth congregation in the Plainfield parish to vote in favor of dividing into two parishes. The Plainfield parish had been served for the last 32 years by the late Rev. Luther Klick who died in January.

Consecration in Bethlehem

SISTER MILLICENT DRAKE was consecrated in her home church, Grace, Bethlehem, on June 8. Educated at Bethlehem's Moravian College and trained at the Philadelphia Deaconess School, she received a master's degree from the Bryn Mawr School of Social Work this month. Sister Millicent will become district director for the synodical Inner Mission Society's program of foster home care for children.

Participating in the service were Dr. John

Cross for new deaconess in Bethlehem churc
Sister Anna Ebert and Sister Millicent Drak

L. Deaton, president of the Board of Dea coness Work; Dr. Francis A. Shearer, execu tive secretary of the Inner Mission Societ of the Ministerium; and Sister Anna Eber directing sister of the Philadelphia Mothe house and Deaconess School.

New Buildings Planned

TWO BETHLEHEM churches successfull completed building fund campaigns.

Salem Church has gifts and pledges fo $125,000 toward a new Christian educatio building.

Messiah Church obtained gifts and pledg of $100,000 in a one-day campaign towar a Christian education building to be erecte north of the present chapel.

Holy Trinity Church, Bethlehem, autho ized its church council to execute contrac for a $250,000 addition to its Sunday scho building. A campaign to underwrite pa of the cost is scheduled for October.

ZION CHURCH, Old Zionsville, observed i 200th anniversary June 22. Ministeriu

President Charles M. Cooper preached at the evening service.

CHRIST CHURCH, Allentown, is heir to the bulk of an estate estimated at $120,000 under the terms of the will of the late Mrs. Anna Gangewere who died May 19 in her 94th year. Her will leaves $2,000 to the Topton Home. The balance is left to the church.

TWO ALLENTOWN congregations dedicated new church buildings on the same Sunday (May 4). St. James' Church is now worshiping in an attractive granite church built on the east side of its 41-year-old Sunday school building.

Grace Church has occupied an imposing Gothic limestone superstructure built on the ground floor foundation the congregation has been using for almost 30 years.

Union Church, Egypt, dedicated a new steeple and parish house. The former historic steeple, long a landmark of the Lehigh Valley, was torn down several years ago as a hazard to safety.

Grace Church, East Bangor, dedicated a 2½-story parish house in May. Renovation of the house was done by members of the church.

Two Conferences Lay Plans For Social Missions Work

By ROBERT E. PICKING

WILLIAMSPORT—The social missions committee of the Susquehanna Conference has reorganized, with the Rev. Robert M. Arentz of Shamokin as chairman. Plans were made to compile a full directory of community services and institutions available to pastors and inner mission workers.

The social missions committee of the Juniata Conference also met early in May, to discuss a program of visits to each congregation. Pastors and committee visitors will arrange local meetings to develop work in evangelism, inner missions and social action.

"DEDICATED BUILDINGS mean little unless they are used by people who have first dedicated their lives to the Lord," Synod President Dwight F. Putman said at the dedication of the new three-floor Christian education building of Christ Church, Lewisburg.

The event culminated a building expansion and renovation program that has cost the congregation more than $250,000.

ANNUAL MEMORIAL SERVICE at Immanuel Lutheran Church, Muncy, was held June 15. Immanuel was founded in 1791 and is the mother church of Lutheran congregations in Lycoming County.

Juniata Conference Meets

COMMITTEE REPORTS highlighted the annual Juniata Conference convention prior to the Central Pennsylvania Synod sessions. The meeting was held at St. Mark's Church, Pleasant Gap. Dr. Ralph Robinson, synod secretary, and Dr. Martin Tozer, home mission secretary, spoke. Synod President Putman reported on pending issues including Lutheran unity.

Men of the conference held a dinner with 125 pastors and laymen present. Dr. Michael Chiappettz of Pennsylvania State University was the speaker.

SPRING RALLY of the Juniata Conference ULCW was held May 14 at Port Royal. Mrs. G. Morris Smith, of Selinsgrove, a member of the executive board, and Mrs. Martin Tozer, recently elected president of the synod ULCW, spoke.

FREDERICK SNELL, a member of St. Mark's Church, Williamsport, helped Pastors Frederick G. H. Hasskarl and Paul F. Bosch introduce the new *Service Book and Hymnal* to the congregation early in May. Mr. Snell is a member of the ULC Permanent Commission on Liturgy and Hymnal.

Gift Retires Church Debt

EDEN CHURCH, Sunbury, had its debt retired through the Easter gift of $6,000 from Walter E. Drumheller. Mr. Drumheller, first mayor of Sunbury, died two weeks later.

Now Eden Church will renovate its church school room, install a new heating system and renovate the property generally, Pastor Earl W. Zellers announced.

New Names on Diaconate's Roll

Five Consecrations Held

PHILADELPHIA—Consecrations for five new deaconesses to enter the service of the church were held earlier this spring in Pennsylvania, North Carolina, and western Canada. Three others were scheduled for later this year bringing the total of new names to be entered in the rolls of the diaconate in 1958 to eight.

Three sisters came from Pennsylvania, the others were from Canada, Ohio, North Carolina, and Colorado. Their destinations ranged from parish work in New York City and Charlotte, N. C., to inner mission work in Philadelphia and home mission work in Canada.

DORIS ABERNETHY, a Lenoir Rhyne graduate, consecrated May 11 in her home church in Hickory, N. C., will become parish deaconess at St. Luke's Church, Charlotte, N. C.

LAUFEY OLSON, widow of an Icelandic Synod pastor and former parish worker in Lincoln, Neb., was consecrated June 8 in Winnipeg and will serve the Arborg Riverton, Man., charge.

MILLICENT DRAKE, consecrated the same day in her home church, Grace, Bethlehem, Pa., has a master's degree in social work, will serve with the Ministerium's Inner Mission Society in the foster home program.

Doris Abernethy

Arlene Shumaker

Laufey Olson

Margaret Muntz

BARBARA SCHUBAUER, another Pennsylvanian, was consecrated June 15 at St. Paul's Church, York, and will teach at Haverford (Philadelphia) Center working primarily among Negroes.

Affiliating with Philadelphia Motherhouse are Millicent Drake, Barbara Schubauer, Lynette Harris, Mildred Johnson

ARLENE SHUMAKER, consecrated at Redeemer Church, Harrisburg, Pa., will be a parish secretary at St. Peter's Church, Manhattan, New York.

LYNETTE HARRIS will be consecrated at Messiah Church, Denver, Aug. 17, and teach retarded children at the Kensington (Philadelphia) School.

MARGARET MUNTZ, New Philadelphia, Ohio, and MILDRED JOHNSON, Schenectady, N. Y., will be consecrated later this year.

NEW YORK

Second Setting of Liturgy Favored in Area Churches

By HOWARD A. KUHNLE

BINGHAMTON—Favorable reception of the new *Service Book and Hymnal* is indicated in reports from churches in the Central Conference. Almost all are using the second musical setting of the liturgy, which congregations can learn in a comparatively short time.

Some pastors have used their church bulletins for instruction in the new service; others depend on verbal explanation. Pastor Donald A. Ebel, of Trinity Church, Herkimer, went into great detail in the bulletin, and concluded:

"It is important that we learn how to use our service properly if we are to receive the greatest value from our worship. The best way to do this is for every member to be in church every Sunday for the weeks while we are learning the service. Don't come after a few months and feel like a stranger in your own church."

Some churches hold midweek rehearsals of the new service for the entire congregation.

ST. PAUL'S CHURCH, Liverpool, held the cornerstone laying for its new educational building May 18. Pastor Walter R. Kopp conducted the service, and an address was given by Mayor Ray Grandy, a member of the congregation.

PILGRIMAGES were made to the Lutheran Home for the Aged, at Clinton, by Syracuse churches on June 15, and Southern Tier churches on May 11.

VACATION SCHOOL workshop was held at Holy Nativity Church, Endicott. Leaders were Sister Sophie Damme, the Rev. J. William Wahl, and the Rev. Donald Prigge, of the Board of Parish Education.

Holy Nativity also was the scene of the first meeting, June 18, of Southern Tier churches for the Wagner College campaign. Dr. Joseph B. Flotten, campaign chairman and vice president of Wagner's board of trustees, spoke.

State Luther Leaguers Meet

LUTHER LEAGUE'S state convention was held at Syracuse University June 20-22. The keynote speaker was the Rev. Franklin L. Jensen, of Kitchener, Ont. He grew up in Syracuse where his father, Dr. Christian P. Jensen, was pastor of Zion Church for 33 years.

INSTALLATION of the Rev. Dale L. Soderberg as first pastor of Our Saviour Church, Horseheads, was held June 11. The Rev. Melvin E. Yearke, Central Conference president, conducted the service. The Rev. Robert M. Ireland, pastor of Holy Trinity Church, Elmira, preached.

First service in the Horseheads church was held March 31, 1957, and the congregation was organized last Dec. 8. Pastor Soderberg is now leading a group that is touring mis-

St. Paul's, Liverpool, laid cornerstone for education building

Junior choir with Pastor Walter Kopp and church council members

TELEVISION

Shows in View

TWO PROMINENT United Lutherans will be featured on network TV programs this month. Appearances of Dr. Paul Scherer and Dr. Joseph Sittler have been scheduled. Dr. Sittler, one of America's leading theologians and professor at the Federated Theological Faculty of the University of Chicago, will discuss the problems of young people under parental pressure with CBS Moderator Lyman Bryson on *Lamp Unto My Feet*, July 6.

Paul Scherer

The program, scheduled to be shown over 51 CBS-affiliated stations, in some instances weeks later than the "live" show, will open with the presentation of a 15-minute drama, *The Winners*, outlining the theme of the ensuing discussions.

Dr. Paul Scherer, professor of homiletics at Union Seminary, New York City, will be one of the "elder statesmen-theologians" to be presented in NBC-TV's *Frontiers of Faith* series. The program is scheduled for July 27 and will be carried by 102 NBC stations.

Joseph Sittler

Dr. Scherer follows another United Lutheran "elder statesman of the church" on the NBC Sunday religious program. Dr. Luther A. Weigle was interviewed on *Frontiers* June 8.

Dr. Scherer, an alumnus of Philadelphia Seminary, is author of several books of sermons.

He was pastor of Holy Trinity Church, New York City, from 1920 to 1945.

N. Y.: BINGHAMTON . . .

sion churches in British Guiana. During his absence the pulpit will be supplied by Norman J. Heid, of Liverpool, who was graduated from Hartwick College and will enter Philadelphia Seminary this fall.

Church Men Plan Retreat

UNITED LUTHERAN CHURCH MEN of the Central Conference planned for their retreat at Big Moose, Sept. 26-28, at their annual business meeting in Atonement Church, Syracuse. Leaders will be Dr. Alfred L. L. Beck, new president of the New York and New England Synod, and Dr. Henry Endress, LLM executive director.

Alfred Kipper, of Prince of Peace Church, Binghamton, was installed as president. Dr. Paul Andrew Kirsch, retiring synod president, spoke.

REDEEMER CHURCH, Utica, held special services June 22 to honor its retiring pastor, Dr. Arnold F. Keller, who served the congregation for 36 years. Speakers were Dr. Kirsch and Dr. Miller A. F. Ritchie, president of Hartwick College. Utica Council of Churches presented Dr. Keller with an illuminated scroll.

THE REV. WALTER W. MILLER, JR., ordained on June 4, will be installed as assistant pastor of Resurrection Church, Syracuse, on Sept. 14. The ground has been prepared for his reception by Pastor Edward F. Weiskotten, who wrote an interesting article on "How to treat an assistant pastor" in the church's monthly paper.

MOHAWK VALLEY District Luther League held its rally at St. Paul's Church, Utica, on May 18. Southern Tier district rally was held at Christ Church, Norwich.

Faith, Fatherland and Sauerkraut

Anniversaries Can Be Dangerous

PEOPLE in Greenfield, Mass., will tell you that St. Paul's Lutheran is the "German church where you get that good German cooking." That's the way it has always been.

Greenfield is a town of 18,000 with manufacturing and printing plants and dairy and apple farms. It's a church-going town. Most people are Congregationalists or Unitarians.

St. Paul's Church had its beginning more than a hundred years ago when the first Germans arrived in Greenfield. In 1878 Pastor Louis Mueller organized the German Evangelical Lutheran Church. He also served German Lutherans in nearby Turners Falls.

THE GERMANS were hard-working, God-fearing people who prospered while Greenfield prospered with them. Except for names and church membership, their children were in no way different from any other good citizen of Greenfield. The church stayed German.

It was a solid church with a lot of tradition—the heartily sung German hymns and the generous portions of sauerkraut and potato salad at the church suppers were part of it.

In Turners Falls tradition proved too much for the church. People, no longer bound by common German heritage, not yet held together by bonds of an emerging American Lutheranism, drifted away, absorbed by other churches. The Lutheran church closed.

GREENFIELD Lutherans saw the handwriting on the wall. A new pastor (his name is Norman Holmes Fowler), with full approval of the congregation, set out to erase the German label from St. Paul's Church. He made it a point of rooting the church firmly in the American community in which it stands, of emphasizing that this was a Lutheran, not a "German" church, and he introduced new concepts of stewardship which left no room for church suppers. It wasn't easy to make headway against traditions that had become a cherished custom in the community but he thought they were doing well —until the anniversary, that is.

IT WAS the 80th anniversary of the church's organization and the community gave the observance its due share of attention. The *Greenfield Recorder and Gazette* wrote:

"The German population of this area has been distinguished for friendliness, perseverance and skill. The men have been hard workers. The women have kept good homes. Children have grown up in the image of their elders . . .

"The German parishes of both Turners Falls and Greenfield, like a good housewife, have won many hearts through their stomachs. There are good cooks among them—so good, in fact, that a ticket to one of their public suppers is a prized possession. For generations the annual sauerkraut feasts have attracted gourmets from every parish.

"It is not unreasonable to assume that a group so fine, so firm, so industrious, will have 80 more years with us. In fact, its future today is more positive than at any time since pioneer Lutheran settlers came to our town in 1846. Much of it is due to faith; the rest to good cooking."

ST. PAUL'S, Pastor Fowler reports, has doubled its benevolence giving and contributed to Lutheran World Action for the first time in its history since clamping down on commercialism. It would like to be a spiritual influence in its community. But it doesn't want to owe its influence to good cooking.

The people of St. Paul's in Greenfield, Mass., now know that the road ahead will not be smooth. The editorial gives a fair warning. Tradition can be a solid foundation. It can also be a handicap. Especially when it is tied up with sauerkraut and potato salad.

Hudson County Congregations Face Difficult Future

By RALPH I. SHOCKEY

JERSEY CITY—"Hudson County will be the only county in the metropolitan New Jersey area that will continue to decline in population for the next 20 years," the Rev. Howard A. Lenhardt, supervisor of home missions for the New Jersey Synod, told pastors in the area who are planning a self-study program this fall.

Twenty-one intersynodical churches in the county are participating in the program headed by the Rev. Edwin J. Grubb of Redeemer Church, Jersey City.

The area chairman will be assisted in the study of the problems of urban churches in Hudson County by Dr. George R. F. Tamke and the Rev. Ulla Bauers.

Congregations Continue to Build

CONSTRUCTION of the new $250,000 St. John's Church, Jersey City, began with a groundbreaking service, June 8. The 86-year-old frame church was recently demolished to make way for the new edifice which will seat 360. The Rev. Arthur Hergenhan is pastor.

West Collingswood church completes project
Pastor Creadick and Dr. Knudten led service

A NEW $75,000 parish house was dedicated by St. Luke's Church, West Collingswood. Synod President Knudten participated in the service conducted by Pastor Richard Creadick.

CORNERSTONE laying and dedication service for the new St. Paul's Church in Elizabeth was held last month. Dr. Knudten and Pastor Lenhardt participated.

The Rev. Arnold Dahlquist, president of the Central Conference, and the Rev. Herbert Hagenau, pastor, officiated.

ST. JAMES' mission in Pitman dedicated a new parsonage May 18. This is the first unit to be constructed by the new congregation and will be used in part for meetings.

ST. PAUL'S CHURCH, Millville, observed a centennial service from June 15-22.

To Merge Is Must?

CHURCH MERGERS are the only possible solution to the problem of diminishing Protestantism in Hoboken. This is the opinion of the Rev. Robert Gentile, pastor of First Methodist Church in the Hudson County city.

Protestants, Mr. Gentile said, "are overchurched in Hoboken with more churches than the population warrants. Methodists welcome discussions of mergers with other denominations." Pastor Gentile is already co-operating with Pastor Albert Eastburn of Trinity Episcopal Church in Hoboken.

"We," Pastor Gentile says, "are a transitional church, product of a bilingual (English and German) merger, and stranded by exodus of many Methodists into the suburbs. Perhaps we'll evolve into an institutional church stressing social service as well as worship."

Scenes from convention of the New Jersey Synod in Ocean City (May 25-28)

Dr. Paul T. Warfield, synodical chairman of the Wagner College fund appeal, illustrated plans for construction of the chapel-library

Dr. H. Torrey Walker (right) received "Layman of the Year" award from president of the synod's ULC Men, Eugene Kelchner

Guest preachers included Dr. Knudten; the Rev. Edward Schmickel, Allentown; the Rev. Harry A. Steinman, Columbia, Pa.; Dr. G. Elson Ruff, Philadelphia; and Dr. Emmanuel J. Hoover, York.

The Rev. R. Whitson Seaman is the 23rd pastor to serve during the 100-year span.

Bachelors Organize

SINGLE Lutheran adults aged 18 to 35 have formed an organization of post-high school groups in some 18 churches in North Jersey. The group has the support of the pastors in the area and has an active membership of over 60.

The group meets with other Protestant organizations with similar purposes. Frank Ulrich of Grace Church, River Edge, served as president for the past year.

CENTENNIAL of St. Matthew's Church in Hoboken was celebrated May 11. Dr. Edmund A. Steimle of Philadelphia Seminary preached. Synod President Edwin H. Knudten gave the address.

The church began in 1858 with 48 communicants and now numbers over 400 families. The Rev. William F. Schafer, Jr., is the 6th pastor to serve the congregation.

CHURCH SCHOOL children of Redeemer Church, Dumont, presented a slide projector to Gloria Dei's church school in New Milford.

Chaplain Koehler Installed

THE REV. GEORGE R. KOEHLER became the first full-time chaplaincy service director of the Lutheran Welfare Association of New Jersey at the service of installation held in St. John's Church, Jersey City, June 8. Dr. Francis A. Shearer, Pennsylvania Ministerium inner mission secretary, spoke.

The Rev. Hiram Trostel was installed as pastor of St. John's Church, Woodbury, June 29.

THE REV. PETER M. F. NODYNE was installed as pastor of Christus Church, Camden, recently. Pastor Emeritus Wilhelm F. Hingkeldey preached.

Camp Mowana in Full Use, Wittenberg Hosts Luther League

By E. RUDOLPH WALBORN

COLUMBUS—Facilities at the synod's Camp Mowana, near Mansfield, were put in use early this year with a superintendent's retreat which drew 150 registrants on May 24-25. Sponsor was the synodical board of Christian education.

Retreat leaders included Director Richard W. Powell, Dr. Edward P. Scharf, Pastor James L. Keyser, Dr. William Price, Vandalia; and Pastors Wray C. Smith, J. Edward Dinkel and James N. Fisher.

The following weekend the camp facilities were in use for two sector project schools promoted by the synodical board of stewardship and congregational life. Director Leo F. Schwerin was in charge.

FOR THE FIRST TIME Wittenberg was the scene of the annual Luther League of Ohio convention set to meet in Springfield June 29-July 1.

KICK-OFF was on Sunday afternoon with a youth rally in the Wittenberg stadium, addressed by Dr. Harold R. Albert, Pittsburgh. Fifteen interest groups on Tuesday were keyed by Pastor Ralph Ryberg, Columbus.

President John E. Hofer, Norwood, was to preside at four business sessions; Pastor Paul E. Becher, Toledo, served as chaplain. An LLA report was given by Miss Judy Ford of Hickory, North Carolina.

The campus will also be the scene for the second synodical campus Lutheran summer school, formerly held at Chautauqua (July 20-25) with Pastor Lorin L. Spenny, Lewisburg, as dean.

A four-department division will provide for parish education work for intermediates, seniors, and adults, including leadership training courses; a department for auxiliary inspiration; a department of Sunday school teacher training; and a department of church music which will permit the synodical com-

New men entered service of church at Ohio Synod convention on campus of Wittenberg College
Sixteen of 17 ordinands presented at the May meeting of the synod posed for this picture

nittee of church music to continue the In-
itute of Church Music, headed by Prof. L.
)avid Miller.

The Lakeside Summer School at Lakeside-
n-Lake Erie will hold its 37th session July
-12 under the leadership of Dr. John F.
Kindsvatter, Wooster.

On Palm Sunday, Our Savior Church,
)ayton (J. A. Updegraff, pastor), held the
rst services in their new location. Two years
go the congregation contracted for the
350,000 MacMillen mansion on 4.46 acres
f land at an $85,000 price.

Zoning regulations and remodeling costs
ept the congregation from moving from its
vercrowded church built in 1948. Architect
'. Norman Mansell is preparing preliminary
rawings for a new sanctuary which will
onnect with the present facilities, and will
eat 400.

Smithville Church Celebrates

The 110th anniversary of the founding
f St. Paul's Church, Smithville, brought to
ne congregation and to Pastor Julius V.
'urcsanyi a sense of unity unexperienced in
nany years. At one service members of
East Union Church, a sister congregation in
ne parish, came to hear Dr. John F. Kinds-
atter speak. The entire community gath-
red at the high school auditorium for a his-
orical pageant, and present and former
nembers enjoyed a reunion luncheon for
ne celebration's close.

Trinity, Lakewood (J. Louis Wolf, pas-
or), burnt a mortgage on May 25, paying
ff a $40,000 debt left from construction of
parish house. The debt was amortized five
ears ahead of schedule. The congregation
as voted to proceed with construction of
ne church building, left incomplete since its
rection in 1921.

St. Luke's, Marietta, Thomas E. Wolford,
astor, celebrated its 100th anniversary May
and 11 with President Herbert W. Veler
nd two sons of the congregation, the Rev.
ohn H. Herrlinger of Shively, Kentucky,
nd John B. Spielman, of Manor, Pennsyl-
ania, as special guests.

Congregational leaders honored at Bryan

Five persons who have given a combined total of 167 years of church service were honored at First Church, Bryan, Ohio. At an anniversary family night commemorating the 83rd year of the founding of the parish, Forest E. Witzerman, left, church school teacher and superintendent, councilman and treasurer since 1923; Brace C. Coolman, councilman, secretary and treasurer since 1935; Susie Schmachtenberger, financial secretary since 1922; and Dr. Virgil E. Zigler, medical missionary to India since 1928, received certificates of appreciation and a copy of the *Service Book and Hymnal* from Pastor Eugene M. Loehrke. Mrs. G. B. Dierks, organist since 1915, was absent.

Reformation Church, Toledo, voted to purchase ground adjoining the church property to provide space for future expansion.

In three months, St. John's Church, Dayton, has purchased two properties at a cost of $140,000, to be financed largely through rentals. A corner property near the church was purchased in early winter, and in March an adjoining three-story building was secured. The third floor of the building which is not now rented may be used for Sunday school and social purposes. Members of the congregation have loaned $32,500, interest free, to provide initial financing.

Conference Prepares for Implementation of Synod Action

By CHARLES A. PULS

MADISON—Within a week after the closing of the synodical convention in Milwaukee, Wisconsin pastors and parish leaders were called into area meetings to implement the actions of the Northwest Synod.

President Paul Bishop stressed double giving in 1958; President Zeidler of Northwestern Seminary gave impetus to the coming appeal for $1,500,000 that will help establish Carthage College at Kenosha, Wis., and provide a new campus for the seminary at Minneapolis.

Dr. Clarence B. Lund, synod parish education secretary, emphasized Parish Education Year, 1958, and provided pastors with research work sheets (16 pages) with which to analyze the progress of youth work in their parishes. He also outlined plans for the lay schools of theology and leadership to be held this fall throughout the synod.

Dates in Wisconsin are: Oct 19—La Crosse, Oct. 20—Madison, Oct. 21—Janesville, Oct. 23—Kenosha, Oct. 24—Oshkosh, Oct. 26—Fond du Lac, Oct. 27—Marinette.

A six-week school will be held at Redeemer, Milwaukee, Oct. 6-Nov. 11.

Worksheets for the schools of theology and leadership were aimed to help set up successful schools in all areas.

Conference Elects New Officers

WISCONSIN CONFERENCE, at its last meeting, elected a completely new slate of officers. New officers are the Rev. Paul Roth, Kenosha, president; the Rev. Ingolf M. Kindem, Appleton, vice president; and the Rev. Arno Martin, secretary-treasurer.

Outgoing officers were Dr. Amos G. Streich, president, and Dr. C. A. Puls and Pastor Irvin R. Kraemer.

NATIVITY CHURCH, Milwaukee, dedicated a new Colonial-style church in April. Guest speakers were Dr. Clemens Zeidler, president of Northwestern Seminary, and Synod President Paul Bishop. Dr. Amos Streich, former

New leadership in Wisconsin Conference
Recently elected officers Martin, Roth, and Kindem congratulated by retiring President Streich and former Secretary Irvin Kraemer

Wisconsin Conference president, also took part in the service.

The building seats 350 persons. The former church will be used as parish building. The new $185,000 church includes a fellowship hall. Pastor of the congregation since 1945 is the Rev. Arno D. Martin.

A NEW EDIFICE was dedicated by Redeemer Church, Hartford (the Rev. P. Frederick Opem, pastor).

Augustana Joins State Council

THE REV. J. L. MILTON NELSON, Marinette, president of the Augustana's Superior Conference, announced that his group may become the first Lutheran denomination to affiliate with the Wisconsin Council of Churches.

The conference, which includes 62 con

regations in Wisconsin and Northern Michgan, will likely be part of the new Wisconsin utheran body under the proposed merger. The ULCA's Wisconsin Conference is not a nember of the state Council of Churches.

Wisconsin U to Teach Hebrew

THE REV. MYRON M. TESKE will soon begin work on the campus of the University of Wisconsin.

The university is believed to be the first non-sectarian college to train teachers of Hebrew. Milwaukee high schools will include Hebrew in their courses as soon as Wisconsin University can prepare qualified teachers. More than 100 students have enrolled in the course.

Arabic is now being taught, too. Prof. Menahem Monsoor, a consulting scholar on the Dead Sea Scrolls, said, "From experience, I know it is important to have Hebrew- or Arabic-speaking Americans in the embassies abroad. At present, the ambassador has to rely on native press officers."

New church was built by Nativity, Milwaukee
Dedication took place in April *(see page 44)*

INDIANA

New Hymnals—and Now Pews After a Wait of 34 Years

By WILLIAM L. PIFER

INDIANAPOLIS—Grace Church, in Gary, has suddenly come alive. This spring the congregation decided not to wait and to put the new *Service Book and Hymnal* into use at once.

Then the congregation decided it had gone long enough without pews—34 years, to be exact. So new pews were ordered, and will be installed this August.

Grace is the only United Lutheran church in Gary. The pastor is the Rev. John S. Hoenstine.

Now They're Singing

A RURAL CONGREGATION that never before used the singing part of the Common Service now is going "all out" for the new *Service Book and Hymnal.*

Marquardt Church, in the Monroeville parish, is using the full musical service in the new book and "doing right well," reports the Rev. M. D. Kilver. He was recently installed as pastor of the two-church parish.

Lincoln Sesquicentennial

THE REV. GERALD G. NORTH, pastor of the Rockport-Grandview parish, has been appointed to the Spencer County committee to plan for the Lincoln Sesquicentennial celebration next year.

Spencer County claims one of the Lincoln shrines, since Lincoln spent his younger years there. The two ULCA churches are hoping some of the thousands of visitors to nearby Lincoln City Park will come on Sundays in time for church.

WILLIAM D. MILLER was ordained and installed as pastor at Mt. Zion Church, LaGrange, on May 18. Synod President W. M. Wick presided, and the ordinand's father, the Rev. Paul Miller of Falls City, Neb., preached.

INDIANA . . .

David E. Farley, called to the Middletown parish, was ordained at Grace Church, Elkhart, with synod officers officiating. Also ordained was Richard Gene Whonsetler, at Trinity English Church, Fort Wayne. He has been called to Faith Church, Wilmington, Ohio.

John F. Schnabel, a graduate of Yale Divinity School, will be ordained at his home church, St. Paul's, Madison, on June 29. He was called to St. Mark's Church, Whitestown, effective July 1.

ZION CHURCH, Pershing, observed the 25th ordination anniversary of Pastor William J. Butt with special services on May 18.

WARTBURG

Berwyn Pastor Honored On His 20th Anniversary

By ARNOLD H. KAITSCHUK

CHICAGO—The 20th anniversary of the ordination of Pastor Andrew Swasko was celebrated at a banquet by the congregation of Berwyn United Lutheran Church. Pastor Swasko spent all of his ministry at this church except for service as Navy chaplain.

During his pastorate the Berwyn church became self-supporting and grew from 125 members in 1938 to the present strength of 740 confirmed members. An organ and a parsonage were purchased, the present church building was completed and dedicated in 1950, and a parish house was acquired.

Dr. R. R. Belter, Wartburg Synod president, spoke at the banquet. The pastor was presented with a $1,000 gift certificate for a prepaid vacation of his choice. Taking part in the program were his father, the Rev. A. B. Swasko, retired, and his brother, the Rev. Milan Swasko.

Two Brothers Ordained

PRESIDENT BELTER ordained two brothers sons of Pastor and Mrs. Adolph Kappes, in Luther Memorial Church, West Allis, Wis. on May 11. The church dedicated two new art glass windows in honor of the pair at this service.

They are the Rev. Verner Kappes, who was later installed as assistant pastor of Emmanuel Church, Racine, Wis., and the Rev. Paul Kappes, who became pastor of St. John's Church, Bremen, Ill.

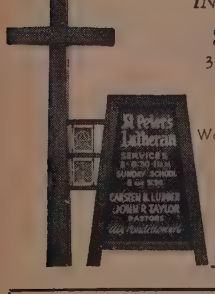
The Rev. Lloyd Buss was installed as assistant pastor of St. John's Church, Springfield, Ill.

Storm Cancels Program

FINAL PROGRAM of the daily vacation Bible school at St. Paul's Church, Wellsburg, Iowa, was set for June 8. But that afternoon the "big wind" hit the area, uprooting trees and knocking out power and telephone lines. The program and project display had to be cancelled.

FAITH CHURCH, Joliet, Ill., observed the 30th anniversary of the ordination of Pastor J. J. Lippoldt on May 25. He organized Faith Church five years ago and has been its only pastor. The congregation now has nearly 400 confirmed members.

ZION CHURCH, Clayton Center, Iowa, started use of the new *Service Book and Hymnal* on May 18, and on the following Sunday used the new liturgy for Holy Com



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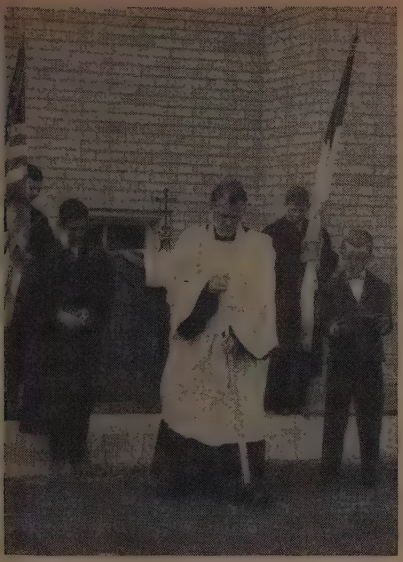

Belmont, Wis., church builds parish house
Pastor Victor Hackbarth wielded shovel as son David assisted holding service book

munion. New hymnals were provided through gifts of the auxiliaries.

PEACE CHURCH, Belmont, Wis., broke ground for an $82,000 parish education unit May 4. The 74-year-old congregation has a membership of 700 baptized, 450 confirmed. Pastor Victor C. Hackbarth led the groundbreaking service.

Church Women to Meet

UNITED LUTHERAN CHURCH WOMEN of the synod will hold their 42nd annual convention Sept. 16-18 at First Church, Sterling, Ill. The theme will be "To Hasten the Glorious Time." Speakers will include Miss Esther Barnhart, evangelistic worker in the Kumamoto area of Japan, and Miss Lilith Schwab, missionary to India.

The Rev. Paul Schubert, pastor of Norway Grove Church, De Forest, Wis., will be the convention chaplain. Dr. Belter will preach at the Communion service, and the Rev. E. W. Belter, director of stewardship, will be the banquet speaker.

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—CHANGES OF PASTORATE—

Iowa

PIPER, EDWARD A. From First Church, Fairfield. Retirement.

New Jersey

BUSS, RUDOLPH. From St. John's Church, New Bedford, Mass. To Trinity Church, Camden.

TROSTEL, HIRAM W. From army chaplaincy. To St. John's Church, Woodbury.

New York and New England

BELLAN, JOHN M. From Incarnation Church, Jamaica, N. Y. Retirement.

FENSTERER, WILLIAM C. From Air Force chaplaincy. To Good Shepherd Church, Norwalk, Conn.

KIRKEGAARD, CHRISTIAN S. From St. John's Church, Lynbrook, N. Y. Retirement.

PARKINSON, JOHN A. From Evangelical Lutheran Church in British Guiana. To Resurrection Church, St. Albans, N. Y. assistant pastor.

PONTOPPIDAN, GEORGE. From Christ Church Ellenville, N. Y. To Lloyd-Ruby parish N. Y.

North Carolina

STARR, C. MARION. From Calvary Church Spencer. To Redeemer Church, Charlotte

Northwest

BRANDT, CURTISS H., JR. To St. Luke's Church, Waukesha, Wis., associate pastor

HASSELQUIST, EUGENE L. From St. John's Church, Great Falls, Mont. To St. John's Church, Fargo, N. D.

SCHULZ, JOHN H. From Bethany Church Wisconsin Dells, Wis. Graduate study.

Pacific

HILLERMAN, G. HERBERT. From Zion Church, Medford, Ore. To St. Paul's Church, Seattle.

Pennsylvania Ministerium

MACDONALD, J. MALCOLM. From Grace Church, Gouldsboro. To St. John's Church, Shenandoah.

RICE, ELMER F. From Manorville parish Pa. Retirement.

SCHAEFFER, LUTHER N. From Zion Church Pompano Beach, Fla. To Holy Trinity Church, Northampton.

SCHILLING, AUGUST F. From Trinity Church, Clairton, Pa. Retirement.

ROCKY MOUNTAIN

SKINNER, HAROLD G. From Christ Church, Cheyenne, Wyo. To Trinity Church, Canon City, Colo.

DECEASED

THE REV. EDWARD R. WICKLUND, 56, retired ULCA pastor, died June 15 at Milltown, Wis., of a heart attack.

Pastor Wicklund was a native of East Union, Minn., and a graduate of St. Olaf College and Philadelphia Seminary.

He had served Faith Church, Winona, Minn.; Richfield Church, Minneapolis; St. John's Church, Oshkosh, Wis.; and St. Andrew's Church, Mahtomedi, Minn. He retired as pastor of St. Andrew's last winter but was serving as summer supply pastor of Faith Church, Swanburg, and Cross Lake Church, Minn.

Surviving are his wife, the former Mabel E. Sander; three sons, Wilbur, Council Bluffs, Iowa; John, Washington; and David, Neenah, Wis.; and a sister, Miss Effie Wicklund, Minneapolis.

Funeral services were conducted at St. Andrew's Church, Mahtomedi, June 18 by Pastor Archie Campbell and Dr. Paul L. Graf.

WALTER STADTLANDER, 57, assistant director and fund-raising counselor of the Lutheran Laymen's Movement for Stewardship, died June 6 in New York. He had retired from active service on the LLM staff last January.

A native of New York City, he was a businessman and member of a professional fund-raising firm before joining LLM in 1957.

His wife, Caroline; a son, George; and a daughter, Mrs. Richard Dittman, survive.

The funeral service was held June 10 in Rockville Centre, N. Y., by the Rev. Eugene C. Kreider, Jr. Burial was at Woodlawn Cemetery, The Bronx.

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IN CONCLUSION . . . . . .

SHERMAN ADAMS is not popular with Republicans just now because he has provided his party with some bad publicity, to say the least. But Adams won't be sent off to become mayor of a village in northern Alaska, and he certainly won't be shot at sunrise.

Things like this do happen to people who get caught in the middle of the struggles for power in the police states. For instance—the sudden announcement of the execution of Hungary's former premier, Imre Nagy. That set off a shock wave of revulsion around the world.

There seemed to be hope, since Stalin's death, that the Reds could manage their affairs without such butchery. But the "thaw" that came in 1956, when Communist rulers relaxed their grip on the throats of their people, has frozen up solid. The Red rule once more is maintained by fear and force.

THERE HAD BEEN serious hope in America that some sort of disarmament agreement could be reached with the Reds. Their political system seemed to be maturing to the point at which they could outgrow their desperate sense of insecurity. The Nagy execution has punctured such illusions.

Perfecting and storing up atomic weapons is surely horrible. But it should be plainly evident to everyone in the free world that an atomic stockpile sufficient to make sure that the Red armies won't feel free to march into new territory is the only deterrent to war under the present conditions.

This isn't a simple situation, in which the country that spends the most money for armaments is automatically the winner. The Reds have been skillful in exploiting all the old injustices which the western world inflicted on Asian and African peoples in recent centuries.

In the long-range power struggle, Russians hope to bring many of these peoples under their domination. The U.S. must be persistent and bold in aiding these people in achieving self-government and self-support.

IT DOESN'T DO us any good to lie awake nights worrying about what the Russians are going to do next. We'd better say our prayers and get some sleep. But we can't indulge in thinking wishfully that if we send a few long-haired young pianists to Moscow we will have nothing more to worry about.

Also it isn't necessary to be all agog about the propaganda which is distributed in America by a handful of Communists. Such propaganda comes in quantity to almost every editorial office in the country until one can tell it by which mimeograph machine it was run on. The people sending out this stuff are merely wasting their money.

But we can't let ourselves forget that we are living through tense years in which a vast national power—dedicated to the belief that there is no God—promotes its program by brutality and cynical falsehood. The final outcome will not be determined by either the Russians or Americans. This is God's world. He uses nations to fulfill his will, although he doesn't make clear to us in advance what his plans are.

That doesn't mean that we can resign placidly from the hard effort to struggle for peace and justice to the extent that we are able to see how that struggle must be waged.

—ELSON RUFF

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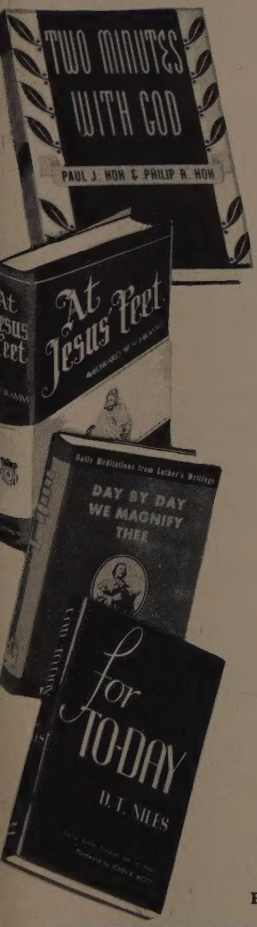

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